THE

ANTI-JACOBIN
Review and Magazine,

&c. &c. &c.

For AUGUST, 1807.

" De toutes les Enterprifes des Hommes, il n'en eft point de fi grandes que les *Conjurations.* Il me ſemble qu'on ne vit jamais mieux ce que peut la prudence dans les affaires du monde, & ce qu'y peut le hazard, toute l'etendue de l'eſprit humain, & ſes bornes diverſes, ſes plus grandes elévations, & ſes foibleſſes les plus ſecrettes, les legards infinis qu'il faut avoir pour governer les hommes, la difference de la bonne ſubtilité avec la mauvaiſe, de l'habileté avec la fineſſe."

ST. REAL.

ORIGINAL CRITICISM.

The Fallen Angels! a Brief Review of the Meaſures of the late Adminiſtration, particularly as connected with the Catholic Queſtion; to which is added, Advice to the Yeomanry and Volunteers of the Imperial Kingdom, to whom this Work is addreſſed. 8vo. Pp. 135. Hatchard. 1807.

WE ſtrongly recommend to the public this excellent work, particularly as its author diſplays a perfect knowledge of the late and preſent ſtate of Ireland.

In his firſt fourteen pages, beſides diſcuſſing ſome points relative to the late change of adminiſtration, he explains the motives which induced him to undertake it. He then treats in ſucceſſion of the following topics: the defence bill, or organization of the army; the diſſolution of Parliament in 1806; the ſlave trade; the abolition or commutation of tithes; Catholic emancipation, or extenſion of immunities; and he ends with advice to the yeomanry and volunteers. In his chapter on Catholic emancipation, which contains no leſs than 82 pages, he gives a conciſe but perſpicuous account of the ſtate of the Iriſh Roman Catholics, previous to the enactment of penal laws againſt them, the influence of thoſe laws, and the effects which their repeal has produced. He commits a few trifling errors, which we ſhall endeavour to correct. In page 44 he ſays, that the body of the Iriſh people (meaning the Papiſts) does not poſſeſs a thirtieth part of the property of the country, although they are three times as numerous as their generous benefactors, the Proteſtants. Now we can ven-

ture to assert, from undoubted documents, that *the Irish Papists do not possess one hundredth part of the landed property of Ireland*; and the proportion which their numbers bear to the Protestants is as *two and a half to one*. In the debate in the Irish House of Commons on Mr. Gardiner's bill, for repealing some of the penal laws, in the year 1782, Mr. Grattan, the great advocate of the Roman Catholics, said, that he would give his consent to it, "because he would not keep *two millions** of his fellow subjects in a state of slavery." Sir Wm. Petty, who surveyed the whole kingdom of Ireland, states in his Political Anatomy, that the whole population, in the year 1672, amounted to no more than one million one hundred thousand. Dean Swift, in his Draper's Letters, published in 1724, computed them at the utmost as no more than at one million and a half. In 1732 an enumeration of the inhabitants of Ireland was made by order of Government, and they were found to be under two millions. By deductions from data, evidently false, they were said to amount to four millions two hundred thousand in the year 1791; so that according to this calculation they have been nearly quadrupled in the course of 100 years since the Revolution. See Chalmers's estimate, pages 222, 223. Doctor Bourke, Titular Bishop of Offory, who died at Kilkenny in the year 1779, states in his Hiberniæ Dominicanæ, published in the year 1762, that, in the year 1732, the Protestant inhabitants of Ireland amounted to seven hundred thousand four hundred and fifty-three, and the Roman Catholics to one million three hundred and nine thousand and sixty-eight. He laments very much that the number of Protestants has increased considerably since that period; for, he says, that the opulent members of the Romish Church have been converted by the penal laws, and the lower class in whole troops by the charter schools†. It cannot be doubted but that Doctor Bourke would be desirous of magnifying the number of his fellow religionists. In page 45, and in other parts of this work, our author says, that the seeds of rebellion were first sowed and germinated at Belfast, alluding to the United Irishmen. It should be recollected that the Defenders, whose origin and progress we described in page 450 of our 22d volume, were a Popish banditti who had been completely organized, and were terrific in many parts of Ireland, by the perpetration of barbarous atrocities, long before the society of United Irishmen was instituted. It appears by the Reports of the Secret Committees of the Houses of Lords and Commons "that they were exclusively Papists; that they broke into the houses of Protestants in the night, and deprived them of their arms." We have since learned, in the year 1798, for what purpose they procured arms, so early as

* Alluding to the Roman Catholics.

† Quo factum est, ut cum priores leges corruperint singulatim divites, ista vel ipso pauperes turmatim illaqueat.

the year 1791. It appears by the ſaid reports that they were protected and encouraged by the Catholic committee in the year 1792*; for which purpoſe they levied money on the Papiſts in every part of Ireland; and that ſaid committee, of which Mr. John Keogh, the famous orator, was a leading member, purchaſed, in the year 1792, large quantities of arms and ammunition. It appears that afterwards "the United Iriſhmen were anxiouſly engaged in uniting with them a claſs of men who had formerly diſturbed the peace of this country, by acts of outrage, robbery, and murder, under the appellation of *Defenders*; and that, in a certain degree, they have ſucceeded;" and that, "the counties in which Defenderiſm had prevailed, early became converts to the new doctrines of the United Iriſhmen." The Defenders were actuated by that ſpirit of diſaffection which is inſeparable from Popery under a Proteſtant ſtate. The United Iriſhmen, who aroſe afterwards, were actuated by French republican principles, and endeavoured to render theſe fanatics ſubſervient to their treaſonable deſigns. In the year 1791 the Defenders were terrific in ſome northern counties, in which they deprived great numbers of Proteſtants of their arms. In conſequence of this, the High Sheriff and Grand Jury of the county of Armagh entered into the following reſolution, at the Spring aſſizes of 1791: "That a rage among the Roman Catholics for illegally arming themſelves has of late taken place, and is truly alarming: In order, then, to put a ſtop to ſuch proceedings, and to reſtore tranquillity, we do pledge ourſelves to each other, as magiſtrates and individuals, and do hereby offer a reward of five guineas for the conviction of each of the firſt twenty perſons illegally armed and aſſembled as aforeſaid†." We give the following extracts from our author's 44th to his 47th pages, for the purpoſe of making ſome obſervations thereon.

"If conciliation be a pledge to national tranquillity and contentment, there is not in the habitable globe a nation that has had half ſo fair a trial as Ireland; but it could not promote the views of her agitators, either within or without doors, that peace ſhould be the effect of conciliation; every conceſſion, therefore, produced freſh grievances, and her diſcontent has outſtripped her proſperity. What has enſued?

"A democratic faction, aping the vices of our neighbours, kindling the revolutionary principles of the times, firſt lighted its conſuming torch in Belfaſt; a town perhaps moſt remarkable for its ſudden riſe and commercial wealth; but too rapid proſperity had ſet her people mad. Nothing can more fully evince the danger of all innovations, and with what vigilance the firſt ſparks of ſedition ſhould be watched, than when we reflect, that from the year 1791, when thoſe curſed principles began firſt to appear, it was for five years confined to a few mean, diſcontented, republican

* Report of the Secret Committee of the Houſe of Lords of 1793.
† Sir Richard Muſgrave's Hiſtory of the Defenders; title Defenders.

ſhopkeepers*, and diſſenting paſtors; men who, as Butler deſcribes them,

'No King can govern, nor no God can pleaſe.'

"But ſedition, like ſlow poiſon, corrodes the mind; rendering mankind miſerable in its operation: and fatal are its effects. Thoſe principles were but too induſtriouſly circulated; Paine's Age of Reaſon was not only diſtributed gratis in Belfaſt, and bundles of them thrown into the neighbouring meeting-houſes, but alſo left in the public highways, for the unwary traveller to ſuck up this poiſon, and generally diſſeminate their baneful doctrines throughout Ulſter.

"Even Proteſtants caught this deſtructive flame; and in the year 1796, the higheſt blood, and oldeſt families, peers' ſons and commoners, had linked themſelves in the confederacy of dark and dangerous treaſon. Lord Edward Fitzgerald, Arthur O'Connor, and others of ſome rank, were joined in this nefarious conſpiracy; ambitious diſappointed characters, of ruined fortune, and reſtleſs minds; men who alone can gain by revolution.

"A SECOND GOVERNMENT was ſet up; a regular EXECUTIVE DIRECTORY ESTABLISHED for all Ireland; A BACK-LANE PARLIAMENT IN DUBLIN; committees communicating not only with every quarter of the kingdom, but a correſpondence kept up with France; AN AMBASSADOR† SENT TO INVITE OUR MORTAL FOE, requiring aid TO DETHRONE OUR LAWFUL KING,—ABOLISH ALL ECCLESIASTICAL ESTABLISHMENTS,—OVERTHROW OUR GLORIOUS CONSTITUTION,—and lay both countries in blood and ruin.

"When I reflect that men of the higheſt conſideration, quickeſt perception, and keeneſt penetration, ſhould be the only people in the land not to ſee into the traitorous views of abandoned rebels, but appeared in open court their avowed advocates and friends; when a Fox and an Erſkine were ſo blindfolded by party, to loſe ſight of reaſon, I confeſs my reſpect for them leſſens, as muſt all confidence for them and their aſſociates, in the eyes of a loyal and diſcerning public."

We think it right to obſerve, that much to the honour of the members of the Eſtabliſhed Church in Dublin, not more than about twenty of them were implicated in the conſpiracy of the United Iriſhmen; and they, except Lord Edward Fitzgerald, Arthur O'Connor, Hamilton Rowan‡, and a Mr. Evans, were of a very low rank, and were in fact deſtitute of all religious principle. The committee was called the Back-lane Parliament, becauſe they aſſembled at Tailors Hall in that lane. The ſociety of United Iriſhmen was inſtituted, at their inſtance, by their agent Theobald Wolfe Tone, as a rallying point, to inveigle Proteſtants of every deſcription to join in the rebellion; but the main object of it was, to procure the co-operation or the neutrality of the northern Preſbyte-

"* M'Cabe, late a watchmaker—Kelburn, a diſſenting clergyman--both of Belfaſt."

"† Tone."

‡ Mr. Rowan has ſincerely repented of his errors, and has been pardoned. He was always valued for his amiable qualities in private life; and he is now regarded, and we believe with juſtice, as a very loyal ſubject.

rians, whoſe deep-rooted hatred to Popery they dreaded. They therefore ſucceeded in ſeducing them, by holding out to them the temptation of raiſing a republic on the ruins of the conſtitution. The republicans of Belfaſt were to celebrate the taking of the Baſtile, at that town, on the 19th of July, 1792; and it was agreed, that the Catholic committee ſhould ſend a deputation there, to finiſh the negociation with them*. John Keogh, the orator, and one Connelly a Popiſh prieſt, were members of this deputation. The deep and artful policy of the Catholic committee appeared in a more conſpicuous manner on the following occaſion. Though all the Papiſts in Dublin were ſworn members of the ſociety of United Iriſhmen, which in fact was inſtituted by their own agent Tone, and to ſerve their purpoſes, they never took any oſtenſible part in the committee of that ſociety, while it ſat ſome years in Dublin, iſſuing its mandates, decrees, manifeſtoes, circular letters, and proclamations, to inflame the people. They prevailed on the few wretched Proteſtants† already deſcribed, to fill the offices of chairman, ſecretary, and treaſurer, and to ſign every inſtrument which they printed and circulated; by which they made them the ſtalking horſes of their deſigns, and in a great meaſure the ſcape goats of their guilt. This has given a pretext to the Romaniſts to ſay, that the rebellion was firſt planned by Proteſtants; though in truth it was deviſed by the Catholic committee, who, it appears by the events of 1798, meditated their deſtruction. As we have frequently ſeen groſs miſrepreſentations of theſe occurrences, in order to impoſe on the Britiſh public, we have given this clear and circumſtantial account of them. This writer is miſtaken in ſaying that Tone was the ambaſſador of the Directory. It was one Lewins whom they ſent as ſuch to Paris, in 1796, and he has remained there ever ſince in that capacity. In the ſummer of 1802, his uncle, Thomas Broughall, as active a member of the Back-lane Parliament as John Keogh, went to his nephew, in order to encourage the French government to renew the war; and they were ſeen frequently going together to the palace of Talleyrand. From page 48 to page 63 inclusive, this writer gives the evidence of Arthur O'Connor, Samuel Nelſon, Oliver Bond, Thomas A. Emmett, and William J. M'Nevin, all leading members of the ſociety of United Iriſhmen, delivered upon oath before the Secret Committee of the Houſe of Lords. They acknowledged that the maſs of the Iriſh people did not care a feather for *Parliamentary reform or Catholic emancipation:* that they were preached to them, as leading to other advantages, in order to encourage them to arm and regiment themſelves to ſubvert the conſtitution: and that they meant to deſtroy the Eſtabliſh-

* All this is minutely deſcribed in Sir Richard Muſgrave's Hiſtory of the Rebellion, in the origin of the United Iriſhmen.

† The Proteſtants of Dublin ſaved the metropolis from deſtruction.

ed Church; *although if tithes were aboliſhed, the people, on taking new leaſes, would pay more in proportion for land than the value they now pay for tithes.* M'Nevin, a Popiſh phyſician, declared, "that *the Popiſh prieſts were well affected to their cauſe, and that ſome of them had rendered great ſervice in propagating with diſcreet zeal the ſyſtem of the Iriſh union.*" The following queſtion was put to him. "How do you account for the cruelties lately exerciſed by the rebels on Proteſtants?" His anſwer was, "the lower order of Catholics conſider Proteſtant and Engliſhman, that is Engliſh ſettler, as ſynonymous, and as their natural enemy: the ſame Iriſh word (Saſſena) ſignifies both." It cannot be a matter of ſurpriſe that the lower claſs of Papiſts are ſanguinary; for a Popiſh prieſt ſwears in his canonical oath "to receive and profeſs the general councils, and to condemn, reject, and anathematize every thing contrary thereto, and all hereſies which the Church has condemned, rejected, and anathematized." The general councils contain the moſt ſanguinary and intolerant tenets; and as the prieſt ſwears to infuſe them into his flock, which he begins to do when they are but ſeven years old (for they are obliged to attend the confeſſion box at that early age), we cannot be ſurpriſed that they have been uniformly ſanguinary and cruel.

In page 64, he gives the following notice, which was poſted on the Church of Killyſhee, in the county of Weſtmeath, ſoon after the French landed in 1798.

"Take notice, *heretic uſurpers*, that the brave ſlaves of this iſland will no longer lie in bondage; the die is caſt, our deliverers are come, and the royal brute who held the iron rod of deſpotic tyranny is expiring; nor ſhall ONE GOVERN. Our HOLY OLD RELIGION ſhall be eſtabliſhed in THIS HOUSE, and the earth ſhall no longer be burthened WITH BLOODY HERETICS, who under pretence of rebellion (which themſelves have raiſed) mean to maſſacre us.

"The Fleur de lis, and harp, we will diſplay,
While tyrant heretics ſhall mould to clay.
"REVENGE!—REVENGE!—REVENGE!"

We have undoubted authority for ſaying, that a ſimilar notice was poſted about the ſame time, on the church door of St. Werburgh in Dublin. In page 65, he gives a liſt of the diſaffected Proteſtants in Dublin, and of the puniſhments inflicted on them; and it muſt be allowed that the paucity of their numbers does infinite honour to the members of the Eſtabliſhed Church. We ſhall lay the following extracts from this very excellent pamphlet before our readers, and ſhall then ſubjoin our own remarks on particular paſſages in them.

"If I have been too diffuſe upon a ſubject apparently unconnected with the Catholic queſtion, of which I am treating, I ſhall now begin to aſſimilate it with the events that had taken place, were paſſing, and was produced by this ſyſtem of intended revolution; and endeavour to prove, not-

withſtanding the obligations the Romaniſts owed to their King and the eſtabliſhed Government of the country, for the degrading reſtrictions that were by them removed, that they immediately took advantage of the firſt moment of difficulty to urge farther claims; and ſhew how artfully their zealous partizans, prieſts, and paſtors, worked upon the paſſions of the lower orders to produce this effect.

"I ſhall alſo leave to the judgment of my diſcerning readers, how far the growing diſcontents of the Catholics, and alſo the republican ſchemes of many, in both countries, but eſpecially in the North of Ireland, bears relation with the views of ſeveral of the late oppoſition, ſo far as it created hoſtility to the King's executive; and, although I may fail of convincing many, from deep-rooted prejudice, I hope I ſhall be pardoned for what may, at firſt ſight, appear a digreſſion, in laying before my Engliſh friends and fellow ſoldiers a faithful record of important and ſtubborn facts, ſolemnly and diſpaſſionately taken after the hour of terror was over, before their own Repreſentatives, and perhaps not univerſally known, of a ſyſtem of dark and deep-laid Revolutionary Treaſon, which produced the late unhappy Rebellion, and not the recall of the idol of the Catholics, Lord Fitzwilliam, as falſely and induſtriouſly circulated; and which, I am concerned to ſay, few of the men connected with the late Adminiſtration took little pains to ſuppreſs, and that ſome of them abetted.

"As early as the year 1782, near one hundred and fifty delegates aſſembled at Dungannon, to reform the State; men profeſſing Whiggiſh principles, and who denominated themſelves the Whig Club, and met frequently in Dublin; and to enlighten the world, diſtributed not only twenty thouſand of Paine's Rights of Man at one penny each, but a great many gratis.

"In the latter end of the year 1783, a grand national convention of approved delegates from all Volunteer* corps of the kingdom was aſſembled in Dublin, originally inſtituted during the American war for the beſt of purpoſes, the peace and ſecurity of the country; but had now loſt moſt of their reſpectable leaders, men of rank, property, and moderation, and were ſucceeded by others of inflamed paſſions, heated minds, reformers, and quack doctors of the conſtitution.

"Father O'Leary, an Iriſh prieſt, and Chaplain to the Iriſh Brigade, (a numerous Popiſh corps of Volunteers) was received with military honours by an officer's guard, which was SUFFERED to mount upon this SELF-INSTITUTED ASSEMBLY. When we recollect, that Napper Tandy, a broken merchant; Bacon, a taylor; Dowling, a ſcrivener, men deeply implicated in the rebellion that followed, were among the commanders and leaders of thoſe aſſociated bodies, our ſurpriſe ceaſes.

"Henry Flood, an eminent orator, and Edmund Burke, of alluring talents, whoſe ſon was afterwards, in 1792, the Popiſh agent, were foremoſt in the ranks of emancipation, reform, and elective franchiſe.

"The evils of this laſt meaſure were not foreſeen, or the nobleman† who introduced it in Ireland would have been among the laſt that would have

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"* Volunteers, not of conſtituted power or authority from Government, and of which I ſhall treat more fully under its own particular head."

"† The Earl of Buckinghamſhire."

ſaddled the nation, and the people, with one of the greateſt curſes that ever operated upon the political opinions of the elected, or the morals of the electors. The extending the elective franchiſe to forty-ſhilling freeholders, of every perſuaſion, I condemn, as highly injurious to the lower claſſes in Ireland; and even in England, we know, in general, that deſcription of mankind are often as ignorant of their candidate* as they are of the principles of the Conſtitution.

"In Ireland, where elective franchiſe was granted as a boon, I am bold enough to aſſert, that univerſal franchiſe, in its operation, would not have had a worſe effect; and a horrible maſs of iniquity, perjury, and fraud, would have been avoided: every man, at all converſant with the ſhameful ſcenes that too frequently paſs in courts of juſtice, in the negligent adminiſtration of oaths, particularly before the appointment of aſſiſtant barriſters in Ireland took place, muſt be ſenſible of its pernicious effects.

"A glorious opportunity offered of ſatisfying the Catholics, (as far as any thing ſhort of abſolute dominion, or full political power, can ſatisfy them) and at the ſame time effecting a real and moſt advantageous reform of the Conſtitution, in recurring to its original principles, by opening the elective franchiſe to all religions, but reſtraining it to freeholders of 10l. It would thus have had (while it gratified the Romaniſts) the effect of throwing the balance on elections into the hands of the property of the country, not into that of the population.

"Ireland had an armed convention in 1782, and a Back-lane Parliament in 1792; overawing the Conſtitutional Parliament of the land—not much to the credit of its executive government; and, had it not been for the manly meaſures adviſed by the late Lord Clare, many years Attorney General, and Mr. Foſter, the preſent Chancellor of the Exchequer of Ireland, both men of great firmneſs, and who well underſtood the people and their intereſts; and other noblemen and gentlemen who ſeconded theſe meaſures, conſpiracy and rebellion would have become too formidable; and the eſtabliſhed Government would have been overthrown.

"The reſtrictions which had been removed while the Catholic body remained quiet, induſtrious, and amenable to the law, under the influence of Lords Fingal, Kenmare, and ſuch characters, men of worth, moderation, and property, were now no longer to be conſidered as conceſſions, or as the boon of Proteſtants;—but, ambitious deſigning men, Edward Byrne, John Keogh, John Sweetman, Richard M'Cormick, and Theobald Wolfe Tone†, aſſumed the places of thoſe peers, and other reſpected men, who, diſguſted with their turbulence, retired from public meetings; and now thoſe factious demagogues begin to develop their dark deſigns. Parochial meetings were urged in moſt parts of Ireland, by publications in the Northern Star, Preſs‡, &c.: at thoſe meetings they cenſured the conduct of grand juries, who had univerſally expreſſed their determination to

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"* The electors of Northumberland ſtill continue to vote for the GOOD OLD LADY, meaning Lady Spencer.—The inhabitants of St. Alban's ſhould hide their faces, that they did not ſhew at leaſt the ſame gratitude."

"† Thoſe three laſt, Sweetman, M'Cormick, and Tone, turned out after determined traitors."

"‡ The Northern Star and Preſs were, perhaps, the moſt ſeditious papers ever publiſhed, or diſtributed gratis."

ſupport Proteſtant aſcendancy againſt an evident combination of levellers, reforming Diſſenters, and Catholic emancipators.

"One of their greateſt advocates* for the extenſion of privileges, in his ſpeech in the Houſe of Commons, in 1792, was ſo ſenſible of their intemperance, that he ſays, 'I was checked in my ardour to ſerve the Catholics, by reading of late their publications circulated GRATIS, with much induſtry.—What was their import? They were exhortations to the people never to be ſatisfied at any conceſſion, till the ſtate itſelf was conceded; they were precautions againſt public tranquillity; they were invitations to diſorder, and covenants of diſcontent; they were oſtentations of ſtrength, rather than ſolicitations for favours; rather APPEALS TO THE POWERS OF THE PEOPLE, than applications to THE AUTHORITY OF THE STATE.'

"Of theſe five uſurpers of dominion none now remain, but John Keogh, who, fearing the power of four millions of peaceable PEOPLE, IF LEFT TO THEMSELVES, inſufficient, endeavours to excite them to diſcontent and inſurrection, by an invitation to our determined enemy Napoleon to ſpare them part of his ſixty millions to ſuccour and ſupport them, and ſecond the ambitious views of a dangerous incendiary.

"I muſt here aſk Lord Fingal, and other moderate Catholics (for many there are highly reſpectable among them), was it by th ſe means their numerous penalties and reſtrictions were removed during this reign? I will aſk them, whether it was the general ſenſe of the Romaniſts of Ireland, that was collected in February laſt, in Dublin?—I will aſk them, if they had not energy enough to expreſs their abhorrence of thoſe principles, then diſcuſſed, which were manifeſtly intended to ſeparate Proteſtant and Catholic for ever,—why they would give it the ſanction of UNANIMITY? and whether it would not have been more prudent to have withdrawn from that aſſembly, than to have ſubſcribed to ſuch doctrines?

"I will aſk them, if they are not now conſcious that the fury of their zealots has rendered it impoſſible to grant with ſecurity what might have been conceded, had their conduct been governed by prudence and moderation?—and I will put but one more queſtion, which is, to whom are they to attribute this failure? and need not wait their anſwer; but reply, to the late Adminiſtration—the old Oppoſition—and the violence of their demagogue leader.

"During nearly twenty years that Mr. Pitt ſteered with ſuch ability the political helm of this country, in times, as I have already ſaid, of moſt unprecedented danger and diſquietude, no artifice was left untried to render the people diſſatisfied with his government and meaſures. The neceſſary increaſe of eſtabliſhments during repeated wars, accumulated our burthens beyond what moſt nations could bear, and furniſhed a pretext for general diſſatisfaction; theſe, aided by a tendency to revolutionary principles, were but too artfully laid hold of, and for a ſhort period had their effect, even in England; but the miſt is cleared off, and cool and deliberate reaſon proves we cannot mend our condition.

"Religious diſcord is more pernicious in its effects, and laſting upon the human mind, than even heavy burthens. The Catholics of England, and

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"* Sir Hercules Langriſhe, Bart."

in ſome diſtricts they are even more numerous* than in Ireland, and the Diſſenters in both countries, feeling that they enjoy every religious toleration, full ſecurity of perſon and property; convinced they are allowed more civil and religious liberty than any ſubjects in the world profeſſing a different faith, ſought for no further immunities; but the Romaniſts in Ireland, who ought to feel twice the gratitude, and would, if LEFT TO THEMSELVES, for the privileges they have received, are inflamed and goaded to imaginary diſcontents, which I have proved, from the teſtimony of their affected friends, did not exiſt.

"The republican leveller in the North found he could not effect his purpoſe over the Proteſtants, and the eſtabliſhment of the country, if he did not exaſperate the Catholics, the maſs of the people, to join in his confederacy. Their prieſts ſoon ſet about this holy doctrine, and moſt of the eminent Catholic clergy laid their ſhoulders to this glorious reform,—this concerted revolution,—this incipient rebellion. Doctor Huſſey and others, ſubtle and crafty friars, who had influence with this body, would not leave a happy and contented PEOPLE TO THEMSELVES; but, by their dangerous publications†, lighted up the flame of diſcontent; and to bring every auxiliary to their aid, artfully and induſtriouſly circulated, that they had powerful friends and ſupporters in Parliament. The old houſes of Howard, Ruſſell, Cavendiſh, Wentworth, and Haſtings, with all the phalanx of oppoſition, Whigs, Foxites Greys, and Grattans.

"To ſuch indiſcretions did this oppoſition to the eſtabliſhed Government proceed, that letters were not only written by many of thoſe eminent men to Huſſey, and other abettors of ſedition, but to actual rebels; and the handwriting of Lord Fitzwilliam and Mr. Fox was handed about as authority under the government of the Duke of Bedford, hawked from door to door, by men who had barely eſcaped the halter for their treaſon, to ſubvert the minds of the unwary, and ſpread civil diſcord through the land. Good God! if men have no regard for the civil Government that protects them, for their characters, the long line of noble anceſtry from whence they have ſprung; will they not conſider themſelves, their properties, their poſterity?

"In order to try whether mild and conciliatory meaſures would help to allay the general diſcontents that ſo univerſally prevailed, our moſt gracious Sovereign, early in 1795, made choice of Earl Fitzwilliam to be his repreſentative in Ireland; and certainly (independent of politics) a higher-minded nobleman could not have been choſen; but every thing like conceſſion only proved a ſtimulus to freſh demands, and his prime miniſter, Mr. Grattan, haſtily brought forward a total repeal of the Popery laws, in defiance of the inſtructions from Mr. Pitt and Lord Grenville; which cauſed the immediate recall of Lord Fitzwilliam, after an adminiſtration of not three months, and Mr. Grattan's bill matured the ſeeds which had been ſown by the Back-lane Parliament, and did incalculable miſchief.

"* In one pariſh in Lancaſhire, I am informed, they are in the proportion of ſeven to one."

"† Huſſey's Paſtoral Letter did more miſchief than Paine's Rights of Man, and Age of Reaſon."

"The heated blood of reformers and defenders*, exaſperated at loſing what they ſtyled their friends, and under whoſe adminiſtration they had more hope of effecting their revolutionary purpoſes, than under a more firm and vigilant Proteſtant Government, following the example of their friends, the French, marked all political changes with demonſtrations of joy or mourning.—Thus they celebrated the anniverſary of the French Revolution in Belfaſt, and put on *ſackcloth and aſhes*, actually went into mourning, on the departure of the man they affected to call their friend, Earl Fitzwilliam.

"The ferment this occaſioned would probably have been ſhort lived, as the nobleman who ſucceeded (Lord Camden) was a man of equally mild conciliatory manners; but Mr. Grattan very reſentfully kept alive the paſſions of the people, and the expectations of the Catholics, by the introduction of a bill into the Iriſh Parliament, after Lord Fitzwilliam's departure, for a repeal of the Popery laws, which was rejected by a large majority.

"When I compare thoſe times with the preſent, and the intemperate ſpeeches of Lord Howick, and the *conciliatory addreſſes* of ſome of that diſappointed party†, with Mr. Grattan's anſwer to the vote of thanks from the Catholic body, it is to my mind a clear demonſtration that men who cannot bear adverſity, are not fit to govern.

"The ſpeeches of the Oppoſition in England, of which, no doubt, very falſe and erroneous ſtatements were re-echoed to the remoteſt corners of the iſland, and the concluſions that were drawn by the refractory, were, that they would have every AID FROM THEIR FRIENDS IN PARLIAMENT. They were, in fact, both playing a political game; the Oppoſition climbing into power on the ſhoulders of the diſcontented, and the inſurgents hoping to gain their objects by the ſupport of thoſe whom they conceived to be their faſt and ſteady friends.

"In the end of 1796, the French really put into practice what their Iriſh friends had been ſo long ſtimulating them to; and a very formidable fleet, under the command of Hoche, an able and experienced officer, with, I believe, nearly 15,000‡ land forces, appeared, a few days before Chriſtmas, off Bantry Bay.—That juſt Providence, the diſpoſer of all human events, by repeated ſtorms ſeparated this vaſt armament, and rendered abortive the views of France at that moment.

"* Defenders was a new title for inſurgents, and from this period the plunder of Proteſtant houſes of arms, &c. was become univerſal; for a marked line was now drawn, and the Proteſtant was conſidered their determined enemy."

"† An addreſs to the electors of Dungarvan, a borough ſuppoſed under the influence of the Duke of Devonſhire:

"'The meaſure to which I allude is, Gentlemen, the deſperate ſtroke of an abandoned gameſter, a deſperate attempt to ſupport, by corruption, a Miniſtry already falling.

Signed, "'GEORGE WALPOLE.'"

"‡ The author diſcourſed with the French officers taken in the Tortuèe Frigate, part of the armament which was carried into Cork, and has no doubt the numbers were nearly correct."

"Happy for Ireland, and alſo for England, (for their intereſts are inſeparable) that it was the will of God to prove our deliverance, for the country was not then in a ſtate to reſiſt ſuch a force; but I can confirm, what Emmet truly ſwore, that the Catholics in the South were, at that time, not diſaffected.

"The curſed plan of organization, which had aſſociated above 100,000 armed men in Ulſter, and who were, by moon and torch light, inſtructing one another in the uſe of arms, to overthrow the King's government, had not reached the ſouth nor weſt, for obvious reaſons.—It was well known the influence of their prieſts would ſoon work upon this illiterate people; and, as their allies, the French, had reported themſelves not ready to cooperate, the people were left to themſelves.

"Another cauſe, not of leſs moment; the executive government of France having aboliſhed the prieſthood, the ſame conſanguinity of religious faith did not then exiſt; but the enlightened Catholic will readily perceive, that the faith of the French nation was of very pliant materials in Egypt, &c. and probably not better affected to them than their *worthy* repreſentative, Doctor M'Nevin.

"In 1797, the ſeeds of rebellion were ſo induſtriouſly ſown through three provinces of Ireland, that it appears, by the returns* to the national committee, 26th February, 1798, the numbers amounted to near 300,000 inſurgents, excluſive of the province of Connaught, with which little pains had been taken, and where they remained loyal.

"The vigilance of Government, and the excellent information which was received of all the ſchemes of the rebels, by means of the influence of Mr. Cope† over Thomas Reynolds, a ſilk manufacturer, and United Iriſhman, whom they had admitted into their confidential meetings, cauſed the arreſt, on the 12th of March, 1798, of a number of their conſpira-

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"* *The following returns are in the hand-writing of Lord Edward Fitzgerald.*

ARMED MEN.		ARMED MEN.	
Ulſter	110,990	Queen's County	11,689
Munſter	100,634	King's County	3,600
Kildare	10,863	Carlow County	9,414
Wicklow	12,895	Kilkenny County	624
Dublin	3,010	Meath County	1,400
Dublin City	2,117		

Total 279,896.

"† This Mr. William Cope, emphatically ſtyled THE SAVIOUR OF THE COUNTRY, who managed this information with ſo much loyalty, good ſenſe, ſecrecy, and addreſs, previous to the diſcovery of this treaſon, was one of the moſt eminent general merchants in the city of Dublin; and ſuppoſed worth not leſs than 100,000*l.* So completely was the line drawn between loyalty and inſurgency, that Oliver Bond roſe in wealth and conſequence, from the time it was known he was connected with traitors, and he died very rich.—Mr. Cope's buſineſs left him, particularly in the ſilk manufactory, where he employed a great many hands, and his fortune has declined into a bare competency."

tors and leaders* at the houſe of Oliver Bond, in Dublin, and, for a time, materially fruſtrated their meaſures, as many papers, diſcovering the plots, were, at the ſame time, ſeized.

"The ſpeeches of Lord Moira in the Houſe of Lords, and Sir Lawrence Parſons in the Commons, for conciliating men in arms againſt their King, were ably refuted by Lords Clare and Caſtlereagh; and the very ſlender minority thoſe advocates for conceding were left in, proves it was not the ſenſe of the nation. The term *Innocents* was ill applied, and a ſtrange perverſion of common ſenſe, FOR REBELS, overthrowing the Government of the country.

"It was obvious a rebellion muſt break out, although every wiſe and conciliatory mode, conſiſtent with public ſafety, was, in vain, tried to reſtore the people to their allegiance†, even by ſome conſidered to a degree of weakneſs; and it burſt forth, in ſeveral parts of Ireland, at the ſame moment, on the 23d day of May, 1798.—One of the precautions uſed by the inſurgents, for preventing communication being conveyed, was by ſtopping all the mail coaches. It will hardly be credited, that the battle of Roſs was not known in the North, nor the affair at Antrim in the South, for ten days after they happened; although the rebels conveyed all their intelligence with uncommon ſpeed.

"An artifice, alſo ſucceſsfully uſed to draw the unwary or affrighted Catholic to their rebel camps and quarters, was ſending emiſſaries, well mounted, from pariſh to pariſh, proclaiming, from the aſſurance of their prieſts that the Orange men were aſſembled to murder them individually, in their houſes.

"This rebellion, inſtigated by democratic republican reformers, advanced and cheriſhed by the ruined and profligate of all perſuaſions, Proteſtants, Atheiſts, Deiſts, not even enemies to Mahomedaniſm, was furiouſly fought, and ſharply conteſted for a month, in ſeveral actions, by a Catholic multitude, headed by their bigoted prieſts‡; and became, latterly, a war of

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"* Meſſrs. Emmet, M'Nevin, Sweetman, Henry Jackſon, Hugh Jackſon, and Oliver Bond, were arreſted, and warrants were granted againſt Lord Edward Fitzgerald, Richard M'Cormick, and Counſellor Sampſon, leaders, who made their eſcape."

"† Vide Report of the Secret Committee; General Lake's proclamation in the North, and General Craig's in Wicklow, where from twenty to thirty magiſtrates met weekly to adviſe and caution the people againſt tumult."

"‡ Fathers Roche, Stafford, Clinch, Kavana, Redmond, Murphy, and ſeveral others. When this laſt demagogue was leading on his troops at Arklow, reluctant to advance, he took out of his pocket handfuls of muſket balls, which he ſaid were fired by the enemy, and which he pretended he caught in his hands, aſſuring his ignorant followers, that the balls of heretics could not injure them, fighting in the cauſe of the Almighty.—However, a heretic ball ſoon after laid this church militant low, and deprived the rebels of, at leaſt, an enthuſiaſtic leader.

"A letter was found, by Colonel Skerret, in the pocket and hand-writing of father Murphy, which I literally tranſcribe.

religion, which was not denied by several of those zealots, for the entire extirpation of Protestants.

"This was soon discovered by their Protestant leaders; Harvey was too late convinced of it at Ross; but, if any doubts remain, let us look to the number of innocent Protestant clergymen, Doctors Hamilton, Hayden, and many others, who, without taking any political part whatever, had rendered every kindness to the Catholics, were inhumanly and individually butchered in their houses, in cold blood.

"By whom was this rebellion put down? by WHOM WAS THE COUNTRY saved?—Was it not under the vigilance of her Government; by the bravery, courage, and steadiness, of her regular and militia army; by the zeal, exertions, loyalty, and local knowledge, of HER PROTESTANT YEOMANRY AND VOLUNTEERS?

"Were these a people to be trodden under foot, or to be made a stepping stone for rebellious Catholics to rise upon to PAPAL ASCENDANCY?

"In looking back to the records of those eventful times, my surprise is heightened, when I perceive the name of Grenville* is equally proscribed with that of Pitt and Jenkinson: how happy had it been for the nation, and possibly for the feelings of that great man himself, that he had preserved his consistency! We should not now be deprived of the assistance of those powerful talents he so eminently possesses.

"I shall not attempt, in a work of this nature, to recount many of the circumstances of a rebellion still fresh in our recollection, which, as all civil wars are, was melancholy in its effects,—brother fighting against brother, friend against friend; but I cannot pass over two instances of unprovoked, cruel, and deliberate murder, of which the annals of history hardly furnish a parallel,—that of eighty-five victims piked on the bridge of Wexford, and thrown into the river, during the agonies of death; and nearly one hundred burnt alive in a barn, at Sculaboge, in the county of Wexford, by order of the Priests, merely because they were Protestants.

"Excessive sanguinary deeds, like the intemperate haste of the late Ministers to elevate their SUFFERING CATHOLIC friends, generally work their own ruin. The moment the savage barbarity of the Catholics in Wexford, was known to the Republicans in the North, they withdrew their assistance,

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"'Friend Houston, *Gorey, 6th June.*

"'Great events are ripening: in a few days we shall meet. The first fruits of our regeneration must be a tincture of POISON AND PIKE in the metropolis, AGAINST HERETICS. This is a tribunal for such opinions; your talents must not be buried as a judge; your sons must be steeled with fortitude against heresy: then we shall do; and you shall shine in a higher sphere. We shall have an army of brave republicans, one hundred thousand, with fourteen pieces of cannon, Tuesday, before Dublin! Your heart will beat high at the news. You will rise with a proportionate force.

"'Your's ever, M. MURPHY.'"

"*Press, No. 27. November, 28, 1797:

"'When we see the address of Hoche, offering liberty and protection, answered by the manifesto of Lord Grenville, denouncing slavery and blood.'"

and the country was ſaved. They foreſaw their own ruin muſt follow the extirpation of the Proteſtants, and the eſtabliſhed Government of Church and State. As the Diſſenters of the North are an induſtrious thriving people, I truſt thoſe concerned have ſeen the folly of ſuch revolutionary ſchemes, and will continue, as they ſhould be, happy and content.

"The conſequences produced by rebellion are often worſe, and more calamitous, than the momentary effect. The Diſſenter or Catholic, who remained quiet, received no injury, either in health or property; the Proteſtant, who quelled rebellion, ſuffered in both; but weak and *conciliating* Governments that have ſucceeded, have, until this happy change, rendered the ſituation of Proteſtants in Ireland not to be envied; I may ſay, with truth, miſerable indeed."

We agree with the aſſertion made by this writer in pages 67 and 78, that it was not the recall of Lord Fitzwilliam from the Government of Ireland that occaſioned a ſyſtem of dark and deep-laid revolutionary treaſon. The proclamations of the Lord Lieutenant and Privy Council, dated the 8th of December, 1792, the 13th of February and the 11th of March, 1793, prove that the ſeeds of combuſtion were deeply and extenſively laid, and that an inſurrection of the Defenders, during the night, was conſtantly apprehended in the metropolis. The riſings of the people, and the deſperate outrages committed by them, were ſo general and alarming in the year 1793, that Lord Weſtmoreland, in his ſpeech to both Houſes of Parliament, on the 16th of Auguſt, ſaid, "the ſpirit of diſcontent which prevailed among the lower orders of the people at the beginning of this ſeſſion, has ſince burſt into acts of riot and inſurrection, ſo that I have been under the painful neceſſity of employing his Majeſty's forces, whoſe ſteadineſs and good conduct have on all occaſions been manifeſted." We find in Sir Richard Muſgrave's Hiſtory of the Rebellion, Appendix IX, Vol. II, p. 299, a ſtatement of the principal outrages and inſurrections in 1793, by which it appears that the Defenders were in actual rebellion in moſt parts of Ireland, and frequently attacked the King's army without any provocation. The Preſbyterians of the North often oppoſed them that year, and had ſevere conflicts with them; for it required the great and unabated exertions of the Catholic committee and United Iriſhmen to infuſe the poiſon of their principles into them. The former ſent many miſſions to the North for that purpoſe in the year 1792. In the month of July of that year, John Keogh the celebrated orator, Theobald W. Tone, agent to the Catholic committee, their ſecretary, Richard M'Cormick, and Samuel Nelſon, made a progreſs through the North, in order to ſeduce the Preſbyterians, and to attach them to the cauſe of the Iriſh Union; and the following ſingular incident occurred at Rathfriland, in the county of Down. Tone having mounted the roſtrum in the public ſtreets, began by a ſeditious ha-

rangue to inflame the Preſbyterians againſt the Government; but he was ſoon ſilenced by a magiſtrate, who threatened to put him and his aſſociates in the ſtocks*. In the month of February, 1794, it was diſcovered that the ſaid Tone was deeply concerned in a negociation with the French government†, for an army to invade Ireland, and to aſſiſt the Iriſh rebels, in whoſe ſervice he was employed, to ſeparate Ireland from England; and it ſhould be recollected, that Earl Fitzwilliam did not land in Ireland till the 4th of January, 1795. We hope that we have now diſpelled that groſs error which has been ſeduloufly propagated by the diſaffected, that the dreadful ſcenes of treaſon and murder, and finally the rebellion which took place in 1798, were occaſioned by the recall of his Lordſhip from the government of Ireland.—In pages 69 and 70, this writer truly aſſerts, that one of the greateſt misfortunes that ever happened to Ireland, was conceding the elective franchiſe to the Iriſh Papiſts. The active and intemperate interference of the Popiſh prieſts in the two laſt general elections, incontrovertibly prove this. Working on that fanaticiſm which is infuſed into their flock by them at the earlieſt period, they ſeduced the Popiſh tenants from their Proteſtant landlords, and compelled them to vote for their avowed partizans in Parliament. They aſſured them that the proſperity of their religion, and their eternal ſalvation hereafter, depended on ſupporting the champion of their religion. They threatened ſome voters with the terrors of excommunication, and they bound others by an oath to conform to their wiſhes. In ſome counties where Popery prevailed, the agency of the prieſts occaſioned a moſt extraordinary degree of feveriſh turbulence; chaiſes conveying voters of the Proteſtant party were broken to pieces by a Popiſh banditti who beſet the roads; green flags, the emblem of rebellion, were ſeen flying in ſome towns, which were perambulated by a Popiſh mob, with green boughs in their hats, who exclaimed againſt Proteſtants in a revengeful tone; placards were poſted up, threatening deſtruction againſt any perſons who ſhould deal with Proteſtants; the windows of the latter were broken, and labels were paſted on their doors, announcing that any perſon who dealt with them ſhould be cropped. Another woeful conſequence of conceding the elective franchiſe to the Iriſh Papiſts is this: many ambitious men who aſpire to ſeats in Parliament are become zealous propagandiſts of Popery, contrary to their opinion and their conſcience. Lord Strafford, in his State Letters, tells us, that the ſame woeful effects of Popiſh fanaticiſm were experienced during the election of the Parliament which preceded the horrid Iriſh rebellion of 1641, and that the

* Hiſtory of the Rebellion; title, Origin of the United Iriſhmen, vol. I, p. 124.

† Robeſpierre was then at its head.

Popiſh prieſts influenced their flocks by the terrors of excommunication, and by the obligation of an oath, which they exhibited to them at the altar.

In page 74 this writer condemns with due ſeverity the turbulent and ſeditious harangues made in the late Catholic committee, particularly the ſpeech of that Popiſh demagogue, John Keogh, who invited our determined enemy, Napoleon, to ſpare him part of his ſixty millions to ſecond him in his ambitious views. But it ſhould not be forgotten, that the Iriſh Papiſts offered their iſland to Francis I, in the year 1545; that he ſent to Ireland Montluc, Biſhop of Valence, to negociate with them; and it is moſt certain, that from that period to the preſent they have never failed, during a war, to ſolicit the aſſiſtance of the enemy of the empire, to ſeparate their country from Great Britain. The ſanction of unanimity, which the Catholic committee gave to the ſeditious and diſloyal propoſitions made by Mr. John Keogh, ſeverely reflects on ſuch of its members as have any pretenſions to loyalty. Lord Fingal, who was in the chair, ſhould recollect, that his father, and the late Lord Kenmare, withdrew from the Catholic committee early in the year 1792, when they diſcovered that they had ſeditious and treaſonable deſigns; and that many members of that aſſembly, in which John Keogh took the lead, were aſſociated in the laſt.

In page 76 he ſtates, that the Engliſh Papiſts are eminently ſuperior to the Iriſh in loyalty and ſocial morality. This (with ſome few exceptions) is unqueſtionably true; nor will we aſcribe it to the paucity of their numbers, though in Elizabeth's reign, when they were very numerous, they were as prone to form treaſonable deſigns, and to carry them into practice, as the Iriſh are at this time. The Iriſh Papiſts, who are thinly ſcattered in ſome of the Proteſtant counties of the North, are as peaceable, and as amenable to the law, as perſons of their perſuaſion are in England. This writer is miſtaken in the remark which he makes in page 77, that "the republican leveller in the North found he could not effect his purpoſe over the Proteſtants, and the eſtabliſhment of the country, if he did not exaſperate the Catholics, the maſs of the people, to join his confederacy." We have already proved, that the Catholic committee began to ſeduce the Northern Preſbyterians, and that the treaſonable and rebellious proceedings of the Defenders, excluſively Papiſts, were terrific, before the United Iriſhmen began their operations. It appears by the evidence of Samuel Nelſon; and the miſſions from the Catholic committee to the North, ſo early as the year 1792, inconteſtibly prove, that they were ſix years endeavouring to conciliate the Preſbyterians, who hated and feared the Papiſts. But they did not begin to organize Munſter, the maſs of whoſe inhabitants are Papiſts, till the Spring of 1797*,

* Report of the Secret Committee, p. 272.

and as Popiſh diſaffection, blended with fanaticiſm, gave wings to treaſon, it was reported to be in a ſtate of perfect organization the fourteenth of September following*. The ſame circumſtance took place in the province of Connaught. The author makes a miſtake in page 89: he ſays there were nearly one hundred perſons burnt in a barn at Scullabogue. The number was 184, and 37 were ſhot in front of the barn. There were about 500 Proteſtants immolated on Vinegar-hill, from ten to thirty a day, with all the deliberation of a judicial ſentence; and yet there were conſtantly in the camp twenty or thirty prieſts, who could have ſaved theſe victims of Popiſh fury, without any difficulty. This writer, in his 9th page, truly obſerves, that the Northern republicans, who had been ſeduced by the Catholic committee†, renounced their Popiſh aſſociates as ſoon as they diſcovered that their main object was the total extirpation of Proteſtants of every deſcription; and we can now ſafely declare, that the Preſbyterians of the North are among the moſt loyal of the King's ſubjects. We ſhall conclude with the following obſervations: Mr. Grattan, and all the advocates of Catholic emancipation, aſſert, that we now live in an enlightened age, in which all the exceptionable tenets of Popery have been renounced, or are forgotten; and on this falſe aſſumption they found all their arguments. They alſo ſay, that their reaſon for being advocates for Catholic emancipation is, to ſtrengthen the empire by uniting the people of Ireland. To undeceive the Britiſh public on this point, we think it right to remark, that the Iriſh Roman Catholics were not ſubject to any privations, or penal reſtrictions, till after the Revolution; and for 160 years previous to that period, they, in the reign of every monarch, except James II, formed treaſonable conſpiracies, and committed maſſacres, whenever they had an opportunity of indulging their ſanguinary principles; and they never failed, during a war, to invite the enemies of the empire to aſſiſt them in ſeparating Ireland from England. All the moſt eminent members of their church in our time, both lay and eccleſiaſtic, uniformly declare, that the doctrines of their church never can undergo any change; and this neceſſarily ariſes from its aſſumed infallibility. The penal laws made them peaceable and obedient, but ſince their repeal they have given as alarming proofs of diſaffection as they did previous to their enactment. If once the Government of this country ſhould be led to act on ſuch miſtaken notions, the tremendous

* Ibid, p. 104.

† It muſt be allowed, that ſome of the Preſbyterians of Belfaſt, who had been early infected with French principles, aſſiſted the committee in ſeducing the maſs of their fellow religioniſts, and in reconciling them to the Papiſts; and this accounts for the miſſion to the North of John Keogh, Tone, and Richard M'Cormick, members of the Catholic committee, and Samuel Nelſon, a Belfaſt Preſbyterian, and an United Iriſhman.

conſequences of their folly will cruſh them with their weight:—Ireland will, to a certainty, be loſt to Great Britain; and how long the latter will ſurvive the loſs, it is not for human ſagacity to determine.

Conſiderations on the General Conditions of the Chriſtian Covenant; with a View to ſome important Controverſies. By Joſeph Holden Pott, A. M. Archdeacon of St. Alban's. 8vo. Pp. 126. Rivingtons. The Second Edition, with Corrections and Additions.

ON the firſt appearance of this Tract we were ſo anxious to promote its circulation, from a conviction of the good effects which it was calculated to produce, that we gave a haſty review of it, the moment we had peruſed it, without entering ſo much at large into its peculiar merits as it was our wiſh to do; preferring to give an early notice of it to ſuch a particular account as its importance deſerved, but which would have required a conſiderable time to draw up. We eagerly, therefore, embrace the opportunity, which the appearance of a ſecond edition has afforded us, to enter into as full an analyſis of it as we originally intended.

It is one of the many excellent productions which have owed their exiſtence to Mr. Overton's inſidious publication, intituled, "The True Churchmen aſcertained." To the author or authors of that work, indeed, the Church of England is under great obligations, not ſurely for the deſign with which it was written, but unqueſtionably for the good which it has accidentally produced. Mr. Overton's book has called forth the exertions of many able men, who have reſcued, with irreſiſtible ſtrength, the doctrines of that Church from groſs miſrepreſentation, and vindicated the character of her faithful clergy from calumny the moſt unmerited and foul. Among the very foremoſt of theſe maſterly writers we may certainly rank Mr. Archdeacon Pott. He does not, indeed, expreſsly name Mr. Overton, but the purport of his pamphlet bears immediately and directly on ſome of that gentleman's moſt important doctrines. Our readers need not now be told that Calviniſts exclude from the view which they take of the covenant of grace all conditions to be performed on the part of man. The Divine Decree, as it reſpects both election and reprobation, is, in the firſt place, unconditional: "Nullo," ſays Calvin, "humanæ dignitatis reſpectû." "Good works," ſays Mr. Overton, "are neither the *meritorious cauſe*, nor the *appointed condition* of juſtification." He elſewhere, indeed, allows that "faith only, or faith without works, is the *conditional* or *inſtrumental* cauſe of this bleſſing," (p. 202); but works of all kinds he peremptorily denies to be poſſeſſed of this character. The doctrine of juſtification by

faith, as revealed in Scripture, and held by our Church, has lately been ſet in the cleareſt light, and freed from the wild extravagancies of Calviniſm, by thoſe able churchmen Daubeny and Pearſon. To their labours the preſent pamphlet, of which the object is to give a rational and ſcriptural account of the general conditions of the Chriſtian Covenant, forms a very valuable addition.

Theſe conditions, Mr. Archdeacon Pott obſerves, meet us in the exhortations of our Lord's immediate forerunner; in the declarations of our Lord himſelf, and in thoſe of his Apoſtles. The Baptiſt preached repentance; our Saviour, repentance and faith; enjoining his Apoſtles alſo to teach their converts to obſerve all things whatſoever he had commanded them. The preaching of St. Paul, both to Jews and Gentiles, was, as he informed Agrippa, "that they ſhould repent, and turn to God, and do works meet for repentance." The ſame conditions are conſpicuous in the Parables of our Lord. In that, particularly, of the Talents, the ſentence turns wholly on the uſe which has been made of the benefits beſtowed. Our Lord and his Apoſtles conſtantly teach, that if any be found wanting in the other parts of duty, their pleas of faith, and their boaſt of covenanted privileges, will be of no avail. "If ye know theſe things, happy are ye if ye do them." The ſame conditions are as uniformly found in the deſcriptions of what ſhall take place at the day of the general judgment. The tranſactions of that day are always repreſented under the notion of a real reckoning, where the recompence of reward and puniſhment is exactly adjuſted to every man's work. The ſame terms are ſuppoſed in the baptiſmal vow, and repeated when the Chriſtian covenant is renewed at the table of the Lord. "From ſuch grounds and documents," ſays the learned Archdeacon, "it muſt be gathered, that the ſeveral parts and offices of Chriſtian duty, to what grace ſoever they belong, will have their eſtimates, and will find their reward in a due proportion, according to their covenanted privilege in Chriſt Jeſus." (p. 8.)

Our author obſerves that a right conſideration of the general conditions held forth in Scripture will go far to decide, or at leaſt to explain, ſeveral controverſies unhappily ſubſiſting among us. And he firſt applies the teſt of theſe general conditions to a leading branch of the Chriſtian doctrine, by inquiring how it will affect the queſtion of our juſtification by faith only. This phraſe, he ſays, may be underſtood in any of the three following ſenſes: 1. As it implies our juſtification under a covenant of grace, in which the merits of another form the true ground, and only valuable cauſe, of our acceptance with God. In this firſt ſenſe, which diſtinguiſhes the covenant of grace from that of works of every kind, to be juſtified "through grace, by faith," is the ſame as "to be juſtified freely by the grace of God, through the redemption that is in Chriſt Jeſus." 2. The ſecond ſenſe is that in which

faith is conſidered as the leading principle of conduct. This is the faith ſo eloquently deſcribed, and ſo fully exemplified, in the eleventh chapter of the Epiſtle to the Hebrews. 3. The third ſenſe is that in which faith has a peculiar office in the work of our juſtification; "which office," ſays the Homily, "no other Chriſtian grace can ſo properly be ſaid to have." The Archdeacon then proceeds to ſhew, "that the terms of the Chriſtian covenant, as ſtated in our firſt engagement and baptiſmal vow, and as conſiſting of repentance, faith, and obedience, are perfectly compatible with each of theſe methods of explaining the ſcripture doctrine of juſtification by faith." (p. 11.)

With the doctrine underſtood in the firſt ſenſe of the terms, the compatibility is evident. The benefits of pardon, grace, and glory, are not leſs procured for us by the death and merits of our bleſſed Saviour, though the grant of the benefits is ſuſpended on conditions adapted to a ſtate of trial and probation, as well as calculated to promote our beſt improvement. "It will ſtill," ſays Mr. Pott, "remain indubitably clear, that thoſe unſpeakable advantages are procured for us by the Saviour's merits; that they are beſtowed only for his ſake, and purchaſed at a price to which we contribute nothing; though the ſame gifts be coupled with ſuch terms as are inſeparable from the nature of a ſtate of trial, and from the moral character of man." (p. 12.) This our Calviniſts, however, pretend not to ſee. But, as our excellent author very juſtly obſerves, "it is one thing to be the only valuable cauſe by which ſalvation is procured; and it is another thing to be the condition upon which that gift is graciouſly beſtowed. From the former of theſe, that is from the meritorious cauſe, we exclude not only our own works of every kind, but repentance and faith alſo. Under the latter, that is under the condition, we find repentance, faith, and obedience, to be conſtantly required." (p. 13.) On this important ſubject the following obſervations are ſo ſenſible and ſatisfactory, that we muſt tranſcribe them.

"The diſtinction here propoſed is not a nice or ſubtle thing. The ſimpleſt man may underſtand the difference between the cauſe and the condition of his hope. By that obvious diſcrimination he will be able to ſolve a queſtion which has exerciſed the pains of many, and to reconcile with eaſe the ſuppoſed diſcordance between the words of revealed truth in the mouths of two of its diſtinguiſhed witneſſes. Thus when St. Paul, in his Epiſtle to the Romans, treats of the meritorious ground or reaſon of our juſtification for Chriſt's ſake only, he ſpeaks in different terms from his fellow-witneſs, who treats, in his general Epiſtle, of the conditions of the Chriſtian covenant. The very ſcope of the two diſcourſes, and the perſons to whom they were addreſſed, point directly to this obvious diſtinction. St. Paul aims his reaſoning at the Jews, and therefore he lays open the foundation of a new and better covenant than that in which they truſted. St. James addreſſes Chriſtian converts, who admitted the true ground of ſalvation, but wanted to get rid of the conditions of the Goſ-

pel, contending that faith might ſerve without works of probation. Accordingly he does not in that place ſet forth the meritorious cauſe of our ſalvation, nor has he one word in that diſcourſe directing our attention that way, which is the true reaſon why he ſpeaks ſo differently from St. Paul. He confines his remarks to that which was called in queſtion, the conditions of the Goſpel. He does not, as ſome would have him, profeſs to ſhew that there is one mode of juſtification before God, and another before men, concerning which diſtinction there is not a ſyllable in his diſcourſe; nor does he intimate, as ſome alſo ſuppoſe, that good works will follow faith by inevitable conſequence. He ſuppoſes rather, from the very caſe of thoſe whom he reproves, that men might believe, and ſtop ſhort in their belief. He therefore proves that obedience muſt be added to faith, upon the ſame grounds of choice and trial, with the ſame voluntary proſecution of the terms of our engagement, and in order to the ſame end." (Pp. 13—15.)

That this notion, ſo well ſupported, of late, by three of our moſt diſtinguiſhed divines, Mr. Pearſon, Mr. Daubeny, and the preſent writer, is the real key for the reconciliation of the two Apoſtles with regard to the doctrine of juſtification, will be doubted, we think, by no man of ſound judgment and ſenſe. Nor is the conditional nature of the covenant leſs conſiſtent with the ſecond meaning of being juſtified by faith: for, as Mr. Pott obſerves, though faith, as the leading principle of Chriſtianity, imparts its name to the whole of a Chriſtian's duty, yet it is a faith which muſt produce obedience, " not by a phyſical and neceſſary influence, but by a moral operation, which leaves room for the proper exerciſe of trial, and involves the general conditions of the Goſpel covenant." (p. 16.) With regard to the third ſenſe mentioned above, in which a ſpecial office is aſcribed to faith neither does this view exclude the general conditions of the Chriſtian covenant; for " the diſtinction is clear between faith, conſidered as the means for accepting what is freely given, and faith as it ranks together with repentance and obedience, as a joint requiſite in thoſe terms upon which the great object of the Chriſtian hope are tendered and ſuſpended." (p. 17.) We conjure the " True Churchmen" to weigh, without prejudice, the force of what is immediately ſubjoined.

" By what has been offered upon this head of doctrine which relates to our juſtification and acceptance before God, it is manifeſt that they who maintain the threefold condition of the Chriſtian covenant, do not put their own performances, either in the whole or in part, in the place of their Redeemer's merits; nor do they in the leaſt detract from the full ſenſe of juſtification by faith only, as oppoſed to that whole mode of juſtification which is proper to a covenant of works. The miſconception here alluded to is frequently encouraged by neglecting to mark, what has been diſtinctly pointed out, the difference of intent between that which is wrought by our Redeemer, in order to procure acceptance for us by its own worth; and that which is required of the believer, in compliance

only with the terms upon which ſuch benefit is beſtowed. The firſt is the only meritorious cauſe of our ſalvation, the ſecond is truly and properly the condition." (Pp. 17, 18.)

Our author next proceeds to ſhew the conſiſtency of the general conditions of ſalvation with thoſe paſſages of Scripture which ſo frequently declare, that the grace of God is *freely* given. And firſt he examines the Scripture doctrine of election, which implies ſuch gratuitous conferring of grace. When the Iſraelites, he obſerves, are called a choſen ſeed, they are ſpoken of as a nation, called to high privileges without any claim of merit on their part; a claim which neither they nor any other nation could advance, all being deſcendants from the ſame ſinful ſire. But it was not to mark an arbitrary purpoſe that the Iſraelites were ſo often reminded of their being called of his mere will. The true reaſon was, that the free grace of God ſhould appear in all his diſpenſations, and the proper leſſon to be learned was humility. The gradual diſcloſure of the ſcheme of redemption required ſuch a ſelection as that of the Iſraelites. The Redeemer was to be uſhered into the world by many a previous notice. The previous chain of evidence was to be completed, in numerous types and prophecies, among a particular people, that a rational faith might have proper foundations on which to reſt, when the fulneſs of the time arrived. The houſe of Abraham were choſen as the depoſitaries of this evidence, freely indeed, as any other family muſt have been; and to ſhew the gratuitous nature of the grant, the younger branches were preferred to the elder. But, ſays our very ſound and diſcriminating author,

"It is clear, according to this view, of what nature the privilege was which was extended both to Iſrael and to his deſcendants as a body. It was not the privilege of perſonal ſanctification; it was not an abſolute election or determination to eternal life. The tender of eternal life is always ſuſpended on conditions, and, moſt certainly, the grant of it did not reach to all thoſe who were comprehended in one choice as an elected people, ſince many of that number lived and died in open treſpaſs. Evident it is, then, that the call extended no farther than to the privilege of God's Church, and to the right of communion in his houſehold, under his peculiar covenant. Theſe, indeed, were privileges of the higheſt nature, tending directly, if duly cheriſhed, to advance the ſpiritual hope and everlaſting happineſs of thoſe who were inveſted with them. But the final bleſſing did not follow by inevitable conſequence; it was tendered on conditions, of which the Iſraelites were perpetually reminded. They were told repeatedly that, if they neglected thoſe terms, they ſhould reap no benefit from their calling. The diſtinction, then, is moſt plain and obvious, between a call to the privileges of a choſen people, with all the advantages of God's covenant, and an abſolute election to eternal life. From confounding theſe things all the difficulties in this queſtion have been occaſioned; and by putting the latter propoſition for the former, has ariſen that ſcheme which excludes entirely the conditions of the covenant of life.

"Yet nothing ſurely can be more clear than the broad line of diſtinction between the calling of an whole nation, beginning in the election of their ſire, to privileges which would ſever them from other nations, which call to outward fellowſhip might lead to everlaſting bleſſings on the due performance of conditions, and the deſignation to eternal life without conditions." (Pp. 21—23.)

The queſtion then recurs, are there ſuch conditions, properly ſo called, under every diſpenſation? For, if there are, the calling and election under any or all of them cannot ſignify the abſolute predeſtination of certain men to everlaſting life. Now nothing is ſo eaſy as to trace theſe conditions through both parts of the Bible. What, for inſtance, can be clearer than the declaration of God to Cain, Gen. iv, 7? To the paſſionate prayer of Moſes (Exod. xxxii, 32) that the puniſhment of the people might be transferred to himſelf, God anſwers, "Whoſoever hath ſinned againſt me, him will I blot out of my book." To the ſame purpoſe is the declaration to Eli (1 Sam. ii, 30), "them that honour me I will honour, and they that deſpiſe me ſhall be lightly eſteemed." Accordingly, David aſſures his ſon Solomon (1 Chron. xxviii, 9) "If thou ſeek the Lord, he will be found of thee; but if thou forſake him, he will caſt thee off for ever."

It is needleſs minutely to purſue our inquiry through the writings of the prophets; they are full of declarations the moſt explicit, that the favour of God is ſuſpended on conditions; of exhortations to the obſervance of theſe conditions; of expoſtulations and remonſtrances with ſuch as break them; of denunciations againſt every hardened and impenitent ſinner. Under the New Teſtament theſe conditions are heard in the very firſt ſound of the Goſpel: "Aſk, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you." The ſeed which is ſown produces or dies according to the good or bad nature of the ſoil, and the care or negligence with which it is cultivated. Our Lord expoſtulates with the people of Jeruſalem exactly as the former prophets had done, Math. xxiii, 37. The guilt of thoſe who would not liſten to his offers he aggravates as that of the moſt inexcuſable ſinners, far leſs deſerving of pity, and far more of puniſhment, than ſinners of former days, becauſe they reſiſted every means which could be uſed for their conviction. His Apoſtles accordingly aſſure us that God "will have all men to be ſaved, and to come to the knowledge of the truth," (1 Tim. ii, 4); that he "is not willing that any ſhould periſh, but that all ſhould come to repentance," (2 Pet. iii, 9.) On this account our Saviour is ſaid to be "the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world." (1 Jo. ii, 2.) This was the primary and direct intention of our bleſſed Saviour's coming in the fleſh, (John iii, 16, 17.) And, accordingly, after the terms of this ſalvation are declared, and the candidate is received into a ſtate of

grace, the conſtant charge is to take heed to the conditions. This, indeed, is the uniform tenor of Scripture. It may be ſufficient at preſent to refer our readers to the following texts: Phil. ii, 12. 2 Pet. i, 10. 1 Cor. x, 12. 1 Cor. ix, 27. John viii, 31. 1 Theſſ. v, 19. Eph. iv, 30. 2 Cor. vi, 1. "Such," ſays Mr. Pott, "are the perpetual topics which meet us in the Holy Scriptures; all plainly ſignificant of the conditions which accompany the grant of grace." (P. 34.)

The learned Archdeacon, however, allows, that there are many ſingle texts and paſſages which, if viewed apart, and conſtrued ſtrictly by our idioms, ſeem to ſpeak of an arbitrary work of grace, and of rejection, without reſpect to any conditions or courſe of probation. Of ſuch paſſages no ſtronger inſtance can be given than Jo. xii, 37—41. But, as our author well obſerves, our Lord, before he cited the words of the Prophet, had exhorted his hearers to receive the truth, in terms which render it impoſſible to ſuppoſe that they were under any judicial blindneſs, or neceſſary incapacity, to hinder their belief, (v. 36.) And "the merciful Redeemer would never mock the miſery of men utterly incapable of profiting by ſuch perſuaſions." (p. 35.) But, beſides, the paſſage of Iſaiah is given by St. Matthew (xiii, 13—16) in ſuch a manner as removes the difficulty; and thus Scripture, as is always the caſe, becomes its own beſt interpreter. Here the blindneſs of the Jews is entirely aſcribed to their own wilful inattention and perverſeneſs. St. Paul (Acts xxviii, 25—28) applies the ſame paſſage, but not till after he had exhorted and perſuaded the people, of whom "ſome believed the words that were ſpoken, and ſome believed not." "The paſſage then," ſays our author, "as it ſtands in Iſaiah, carries the ſame meaning with divers other ſentences of Scripture, where, according to a peculiar form of ſpeech, God is ſaid to *do* that which cometh to paſs even by the uſe of means which are calculated for another purpoſe, but which are wilfully perverted from their end by human folly. Such idioms are common in the ſacred language, and certainly do not convey the ſame meaning which the ſame expreſſions would carry in our uſe of ſuch phraſes." (P. 37.)

Our author purſues this ſtrain of reaſoning with regard to ſome other paſſages of Scripture, particularly Jo. vi, 39 and 44, which are commonly urged in favour of their opinion who admit of no conditions in the covenant of grace; but we judge it unneceſſary to copy his remarks. Only let it be obſerved, that againſt the poiſon which is ſo frequently extracted from the foregoing texts, the antidote is plainly given in the verſes which reſpectively and immediately follow, and in which the conditions are clearly expreſſed. Mr. Pott applies in the laſt place his teſt to the doctrine of aſſurance. He obſerves, that if by aſſurance be meant nothing more than the confidence of thoſe, who, after examining them-

ſelves by the rule of God's commandments, find that their conſcience does not accuſe them; ſuch confidence will have ample room for the conditions of the Chriſtian covenant; and the judgment will, at all times, be rightly framed by having due reſpect to theſe conditions. The notion, indeed, of *infallible* aſſurance will entirely exclude them; and if confidence be grounded, as it often is, upon mere ſenſations and particular experience, an imaginary ſtandard of religion will be ſet up, altogether different from the ſtandard of Scripture. But it is eaſy to perceive the deplorable conſequences which muſt follow from eſtabliſhing ſo vague a ſtandard. They are indeed moſt deplorable, though they have been ſo often deſcribed, and ſo grievouſly felt, that we need not here enlarge on them. But the following recapitulatory obſervations are ſo intereſting, that our ſerious readers will thank us for inſerting them.

"With reſpect now to the conditions of the Chriſtian covenant, which have been the teſt employed in this diſcourſe, it muſt be left to conſiderate perſons to determine which is the moſt natural and convenient ſenſe of the ſolemn invitations which appear in all parts of the Goſpel; whether they are addreſſed to men who really are in ſome ſort free to liſten and obey, and capable of ſome compliance with the terms apparently propoſed, or whether all this is no more than a certain way of publiſhing the Goſpel, without implying any ſuch alternatives, the whole work of grace being abſolutely wrought upon ſome, in excluſion to all others, faith being the firſt gift upon which juſtification follows, and from thenceforth every other grace of Chriſtianity; all ſucceeding by inevitable conſequence.

"It muſt alſo be determined farther, when men are urged by argument and evidence, and by every rational inducement, to believe, whether, after all, the converſion is produced, under divine grace, in the way of rational conviction, or perſuaſion, by moral motives operating upon moral agents; or whether it can only follow from reſiſtleſs impulſes, the argument and evidence being no more than a ſort of mode of doing what is done. It muſt be decided alſo, whether it be fit to ſuppoſe, that our Lord and his Apoſtles, in their earneſt exhortations to men to ſtrive to grow in grace, were only calling upon them to add to faith what they knew muſt follow from it; or that they cautioned them againſt failures in their duty, only to remind them that theſe defects would not happen to the final excluſion of any whoſe faith ſhould once ſerve to juſtify them. If the pages of the Goſpel can be read with this perpetual comment and conſtruction, the prime and moſt obvious purport of its declarations may then indeed be made to give way to a favourite ſyſtem. Yet why ſhould it ſeem ſtrange that God ſhould ſtill deal with his creatures as with thoſe who have a meaſure of duty to fulfil, and are capable, however fallen, of ſome degrees of trial? Why ſhould it be thought inconſiſtent with the free grant of divine grace, or with the influences of the Holy Spirit, that God ſhould require our own endeavours in order to our own advantage? Nay, that he ſhould quicken thoſe endeavours, and yet require us to ſtrain every nerve, that we may find our happineſs in ſerving him? Why ſhould we think that it redounds more to the glory of God and the freedom of his grace, to

move men by reſiſtleſs impulſes, rather than to enable them to ſerve him, even after their revolt and ruin, by the grant of pardon, and by the ſuccours of the Holy Spirit; by removing all impediments, and by ſupplying all defects? Why ſhould we think that God is not glorified in his creatures, when, under gracious diſpenſations, they yield unto him the beſt tribute [which] they can offer, as well as by the mere diſplay of his bounty? The faculties and talents of his reaſonable ſervants are his gifts, and his bounty is the ſpring and ſource of every benefit; yet is he the rewarder of thoſe only that will ſeek him, that the 'improvement may be wrought in the duteous application of the talents which are firſt received from him.'" (Pp. 54—57.)

Our author then quotes an excellent paſſage from the venerable Biſhop Hall, which he ſays might be urged with triumph againſt thoſe who maintain that very order, that inevitable ſeries and connection in the work of grace, which the Biſhop appears to cenſure as prepoſterous and bold. "But candour," he adds, "requires a different uſe and conſtruction of this paſſage than that which the firſt ſound may ſuggeſt. Nor is it the authority of names that ſhould decide theſe queſtions." (p. 60.) That the Biſhop, however, did not quite digeſt the ſtrict notions of that ſcheme to which his name has been challenged, will ſufficiently, our author thinks, appear both from the turn of that paſſage, and from one which follows ſoon after. As the latter quotation is ſhort, we ſhall tranſcribe it: "Neither doth God only admit, but he invites, but he entreats, but he importunes men to be ſaved. What could he do more, unleſs he would offer violence to the will, which were no other than to deſtroy the beſt piece of his own workmanſhip? It is the way of his decree and proceedings to diſpoſe of all things ſecretly; neither is it more againſt our nature than his to force his own ends; and when he ſees that fair means will not prevail to win us from death, he is pleaſed feelingly to bemoan it as his own loſs: 'Why will ye die, O Houſe of Iſrael!'" (Hall's Remedy of Profaneneſs, § xx.) We agree with our excellent author in thinking that no one can find it difficult to decide with which of the foregoing views of the queſtions in debate theſe ſentiments moſt naturally coincide. The learned Archdeacon thus ſatisfactorily apologizes for adding his name to the liſt of thoſe who have engaged in this controverſy.

"Suffice it now to remark, that if an apology be requiſite for having departed in theſe pages from the ſalutary rules which the pious prelate lays down in the paſſage above cited, it muſt be collected from the neceſſity of meeting thoſe aſſertions in which the ſum of Chriſtianity is placed in nine opinions which ſtand apart from the main articles of the Chriſtian creed, and from the common rules of Chriſtian duty. What courſe can they purſue who diſlike the themes of controverſy, and particularly diſapprove them in the exerciſe of public teaching, where they ſerve to engender ſtrife, and to divide men's minds? What courſe can they take who love

and eſteem every zealous ſervant of the Lord for his work's ſake, and are ready to bear with ſuch as differ from them, to rejoice in all the good [which] they do, and to concur with them in the joint labours of the ſame miniſtry, but are unwilling to be caſt out from all part and lot in the matter, for the ſake only of ſuch differences? Muſt they ſit ſtill, when many an effort is made to withdraw the hearts of thoſe committed to their paſtoral care, and to depreciate their inſtructions? Muſt they ſilently permit themſelves to be held out to the world as men who are either ignorant of Goſpel truths, or averſe from all ſound doctrine?

"Are they the doctrines of the Reformation which are called in queſtion? By no means. The ſame differences which exiſt among us, exiſt in that Church, whoſe errors have been caſt out ſo happily from our communion. The Dominican and Franciſcan, and more recently the Janſeniſt and Jeſuit, have the ſame variance between themſelves which we have. It is the old duſt of the ſchools which ſtill makes the cloud in which the ſcuffle is prolonged. It would perhaps abate the zeal of ſome for ſuch adventurous ſpeculations, if they would conſider from what ſources they have been chiefly drawn, and how little benefit is likely now to follow from reviving thoſe intricate and endleſs ſubtleties, and confounding them with the neceſſary grounds of Chriſtian faith." (Pp. 62—64.)

The remaining part of this excellent pamphlet contains valuable notes and illuſtrations. The author firſt obſerves, that his inquiry involves no odious charge. The learned Witſius admits the conſequence which attaches to the ſcheme defended by himſelf. "Divines," ſays he, "explain themſelves differently as to the conditions of the covenant of grace. We, for our part, agree with thoſe who think that the covenant of grace, to ſpeak accurately, has no conditions properly ſo called." And again more fully: "Many were induced to call faith and a new life the conditions of the covenant, whereas, to ſpeak accurately and according to the nature of the covenant, they are, on the part of God, the execution of previous promiſes, and the earneſt of future happineſs; and, on the part of man, the performance of thoſe duties which cannot but precede the conſummate perfection of a ſoul delighting in God." (Wit. on the Cov. iii, 1.) Hence the favourite propoſition, ſo often inſiſted on by thoſe who adopt the unconditional ſcheme, "that the duty of a Chriſtian is performed out of gratitude." But, as Mr. Pott obſerves, though it is unqueſtionably true that the motive of gratitude ought to operate moſt forcibly, yet it ſtill remains a queſtion, whether the duty itſelf, whatever be the motive, be required as a condition. (Pp. 67—69.)

Our author's ſecond note is particularly valuable. It is intended to ſhew that his firſt ſenſe of the terms, "juſtification by faith," implying the whole method of our juſtification under the covenant of grace oppoſed to a covenant of works of any kind, whether legal, moral, or evangelical, was the grand point on which the reformers fixed, and which conſtitutes the diſtinguiſhing doctrine of the Goſpel. For this purpoſe he produces ſome ſtriking paſſages

from the Epiſtles of Melancthon, who was certainly the moſt amiable of the foreign reformers, and who was chiefly followed by the founders of our Church. In one of theſe Epiſtles Melancthon aſſigns the reaſon why he preferred the word *gratis* as applicable to juſtification, to the words *ſolâ fide*, both expreſſions being, according to him, equivalent. "Sicut antea plerumque uſus ſum particulâ *gratis*, quæ minus habet ambiguitatis, et à Paulo uſurpatur; ſed de particulâ *ſolâ* perpetua eſt adverſariorum cavillatio, *fidem non eſſe ſolam*. Quod veriſſimum eſt de eâ præſertim fide de quâ loquuntur Eccleſiæ noſtræ, cum Evangelii propriam vocem repetunt, *fide juſtificamur*. Vitandæ igitur ambiguitatis cauſâ, dicome hic non litigare de particulâ *ſolâ*."

Another epiſtle, which is intituled "De modo coram Deo juſtificandi," ſpeaks ſtill more clearly to the point. Melancthon firſt rejects the Romiſh doctrine of juſtification by inherent righteouſneſs: "Rejice oculos ab ipſâ renovatione, ad promiſſionem et Chriſtum, et ſentias quod, propter Chriſtum, juſti, hoc, eſt, accepti coram Deo, ſimus, et pacem conſcientiæ inveniamus, et non propter illam renovationem." He adds: "Crede mihi, mi amice, magna et obſcura controverſia eſt de juſtitiâ fidei, quam ita rectè intelliges ſi totum removeris oculos à lege, et imaginatione Auguſtini de impletione legis, et defixeris animum prorſus in gratuitam promiſſionem, ut ſentias quod propter promiſſionem, ſeu propter Chriſtum, juſti, hoc eſt, accepti, ſumus et pacem invenimus. Hæc ſententia eſt vera, et illuſtrat gloriam Chriſti, et mirificè erigit conſcientias. Fides enim juſtificat, non quia eſt novum opus ſpiritus ſancti, ſed quia apprehendit Chriſtum propter quem ſumus accepti." This paſſage well expreſſes both the ſenſe of our homily concerning the peculiar office of faith, and that of our article, which, not treating of the conditions of our juſtification, ſpeaks diſtinctly of its meritorious cauſe, as being "by faith, and not for our own works and deſervings." But one ſhort expreſſion in another epiſtle will put Melancthon's ſentiments on this ſubject beyond diſpute. He complains of an adverſary in the reformed church, who would not admit the doctrine which he taught, that to be juſtified by grace, or freely for the ſake and merits of Chriſt, was the ſame as to be juſtified by faith. "Dicit falſo nos docere has propoſitiones æquipollentes eſſe, *ſolâ gratiâ juſtificamur*, et, *ſolâ fide juſtificamur*: aliter igitur intelligit gratiam quam nos."

In confirmation of this ſenſe of the terms "juſtified by faith," the learned Archdeacon produces the authority of the excellent Mr. Burkit, who, in his explanation of St. Paul's Epiſtles, takes preciſely this ground, though, when he comes to comment on the Epiſtle of St. James, he unfortunately forſakes it, and endeavours to reconcile the two Apoſtles on one totally diſtinct. On Rom. iv, 4, 5, he has theſe ſenſible obſervations:

"To him that worketh, that is, with a deſign and intent to obtain juſ-

tification, is the reward reckoned not of grace but of debt, he having performed all that was required in order to his being righteous before God. But to him that worketh not, that is, who worketh not to the end and intent before mentioned, namely, to procure juſtification by working, but ſeeks that in the way of believing, his faith is counted to him for righteouſneſs." On the expreſſion, "to him that worketh not, but believeth," he comments thus: "We muſt not underſtand this abſolutely, for he that believeth worketh; but, *ſecundum quid*, after a ſort he is ſaid not to work, becauſe he worketh not with a deſign to ſtand righteous before God. He worketh not in a law-ſenſe, to the ends and intentions of the firſt covenant, to make up a righteouſneſs to cover himſelf by his own working." Nay, on Rom. iv, 16, he has theſe remarkable words: "To be juſtified by faith and by grace are all one with the Apoſtle."

Nothing, as Mr. Archdeacon Pott obſerves, can be truer than theſe remarks, or more exactly deſcriptive of the whole ſcope and deſign of St. Paul's diſcourſe. Yet they are perfectly compatible with the notion of conditions, which, Mr. Burkit might have gone on to ſhew, were the things required by St. James, but required to a different intent. But he turns, from this eaſy and obvious diſtinction, to thoſe ſubtleties which have been invented to defend a ſcheme which will admit of no conditions, without breaking that chain in which all is made to follow by inevitable conſequence. In his Commentary on St. James, deſerting the clew which had guided him in unfolding the mind of St. Paul, he ſays: "Obſerve the inference which St. James draws from this inſtance of Abraham's faith; 'Ye ſee then how that by works a man is juſtified; and not by faith only:' by *faith only* he means faith that is alone, ſolitary, by itſelf, without works." Of this mode, which has been ſo generally adopted, of explaining St. James, and of endeavouring to reconcile him with St. Paul, our learned author moſt accurately appreciates the merits, in terms well calculated to carry conviction to every rational and unprejudiced mind.

"Upon which ſubtle," he ſays, "but needleſs and inadequate diſtinction, it is obvious to remark that St. James does not merely ſay that a man is not juſtified by faith which has not works attending upon it, and which is therefore ſolitary, but he ſays plainly and poſitively, 'Ye ſee then how that by works a man is juſtified.' There is not a word of that forced diſtinction that 'faith only juſtifies, and yet not that faith which is ſolitary.' What the Apoſtle ſays, he ſays of works, declaring that by them a man is juſtified, as they alſo form part of the condition; for that is the ſubject of diſcourſe with him. So little ſhade of difference is there between the two Apoſtles. They treat of two things, belonging indeed to the ſame work; no wonder then that what the one excludes the other admits. The commentator then puts this queſtion: 'But doth not St. James, by affirming that by works a man is juſtified, contradict St. Paul, who ſays, by the deeds of the law no fleſh ſhall be juſtified in God's ſight?' His anſwer is, 'not at all; becauſe they do not ſpeak *ad idem*.' True;

and had he explained this difference from his former obſervations, ſhewing that the works of the believer were not wrought to the ſame intent, that is to juſtify by their own worth, but were required only as conditions, his whole commentary would have been juſt, eaſy, and conſiſtent.

"But he turns to another nice diſtinction, and ſays, 'St. Paul ſpeaks of juſtification before God; St. James of juſtification before man. St. Paul ſpeaks of the juſtification of our perſon; St. James of the juſtification of our faith.' After this he ſtrays ſtill farther from the mark; and, having admitted that St. James urged the neceſſity of good works, becauſe 'he ſpake to thoſe who affirmed that, if they believed, no matter how they lived:' yet he adds only that 'St. James urges the neceſſity of good works as evidences.' Now good works are certainly the evidences of faith. But if no more be meant by that phraſe than that they are the ſigns or tokens which accompany faith, ſo that it be not ſolitary; or that they teſtify to men and not to God; or that they have no joint avail with faith in the ſame work of probation; then it will be hard indeed to underſtand how ſuch things can be ſaid by St. James to juſtify, when they do but witneſs ſomething elſe which *only* juſtifies. Harder ſtill will it be to ſhew why the fruits and effects of faith ſhould have leſs weight than faith itſelf, conſidered as parts of the ſame reaſonable ſervice; but moſt hard of all, though moſt frequently pretended, will it be to ſhew that the merits of the one ſufficient Saviour are neither advanced or depreſſed, by maintaining the Chriſtian ſervice to be a requiſite condition, or by reducing it to a mere ſign. That this laſt is the interpretation preferred in the Commentary on St. James, appears from the concluding words: 'The ſum of the matter is this, what God hath joined none muſt divide: and what God hath divided none muſt join. He hath ſeparated faith and works in the buſineſs of juſtification; and he hath joined them in the lives of juſtified perſons:' in the conditions of the Goſpel he might have ſaid, becauſe the Apoſtle is not aſſerting merely that they who believe will bring forth good works. He ſays they are required to do ſo; and that their faith will not avail without them. He is not ſpeaking of ſigns and tokens in juſtified perſons, but is enforcing the conditions which are required in order to ſalvation. The former ſenſe, however, which deprives the Chriſtian ſervice of its due weight as a condition, is preferred in this part of the Commentary. For it is added, 'St. Paul aſſures us that works have not a co-efficiency in juſtification itſelf; but St. James aſſures us that they may and ought to have a co-exiſtence in them that are juſtified.' Thus we return to *fides ſola, non ſolitaria;* and the ſervices of faith being merely co-exiſtent with it, are made to have no joint avail. They are but concomitant productions, which form no part of the condition." (P. 76—80.)

The following paſſage we recommend to the attention of our "True Churchmen," who ſeem to have contracted a moſt unreaſonable prejudice againſt the phraſe *ſincere,* though *imperfect, obedience.*

"The diſtinction ſo neceſſary to be made between the cauſe and the condition of our acceptance before God, will alſo enable us to underſtand another main point in theology, why man was not reſtored to his firſt

integrity in this life by the Gospel succours. The reason is implied in what has all along been said, and must never be forgotten, that another method of justification, that is, for Christ's only merits, is provided; one consequence of which is that fallen man is fixed in his humility, and must look for ever to his Saviour as the sole ground of his hope. *Thus, though the standard of obedience be not lowered, but extend still to every point of duty, and admit of no wilful unrepented sin, yet is the Christian's service capable of a merciful allowance, and of the privileges of repentance; and he derives this advantage from his interest in Christ Jesus, whilst the best discharge of the believer's service is but the condition, not the cause, of his salvation.*" (P. 90.)

It is well known how tenaciously the fame "True Churchmen" contend for the principle that true justifying faith and good works are inseparable; that, in the language of Mrs. Hannah More, "The duties which grow out of the doctrines of Christianity are to be considered as the *natural* and *necessary* productions of such a living root;" or, in that of Mr. Overton, that "Good works are the *natural* and *necessary* effect of that faith which justifieth." With regard to this untenable principle, which is equally inconsistent with the word of God and with the nature of man, we have at different times delivered our sentiments. But we have no where found it more judiciously examined, or more solidly refuted, than in one of the notes to the present publication. The note is somewhat long; but it is most important. We, therefore, lay it before our readers entire.

"So much has been said already of the old distinctions of *fides sola*, *non solitaria*, and of justification before God by faith alone, and before men by good works, that it is only necessary to notice here another solution of the difficulty, [the seeming opposition between St. Paul and St. James,] which [solution, viz.] hath been attempted, in order to support the scheme of necessary and inevitable connection between faith and good works, by which the conditions are excluded. Since, then, nothing is more certain than that of those who profess faith some do not produce the fruits of obedience, a distinction is set up concerning faith itself: and that faith which does not produce good works is denied to be true faith. One would imagine, then, that these are but verbal differences between the contending parties. Yet the difference is considerable, and is the more important, since it is connected with an entire system, from which, as an able writer has of late observed, no one link can be struck off without the ruin of the whole. On the one side, then, it is supposed that faith may really exist and be true faith, such as in its own tendency ought to produce good works, and will produce them, so long as he that harbours it continues stedfast in his principles, and true to his engagements; but that this faith has its trial, and may fail, since, according to our Lord's words, many believe gladly for a season, but in time of temptation fall away. To avoid this, others make many kinds of faith; that which enabled men to work miracles, historical faith, saving faith, &c.; and they answer the difficulty of men ['s] apparently departing from the faith, by distinguishing the faith of such men from justifying faith, to which they attribute the certain and infallible production of good works: or, if they be interrupted for

a ſeaſon by partial failures, yet they aſcribe to it the certainty of final perſeverance. Concerning thoſe diſtinctions the reader may conſult Mr. Rotherham's excellent Treatiſe on Faith, where they are fully conſidered and entirely overthrown. When St. James ſpeaks concerning faith as being dead without works, his meaning is that there is no faith at all where there are no good works. According to this ſolution of the matter, St. James is made to ſet forth, with great emphaſis, and with a long induction of particulars, this ſelf-evident and needleſs propoſition, that where there is no faith there will be no fruits of faith. This reduces the Apoſtle's ſpirited remonſtrance to ſo flat a ſenſe, that the force and application of the argument *is* [are] wholly loſt; for, inſtead of objecting to ſome who truſted in a faith which produced no ſuitable effects, the Apoſtle is made to object to thoſe who only pretended to have faith, but indeed had none. As if no more were intended than that where faith does not exiſt, it cannot ſave.

"It is objected farther, that they who maintain the conditions in all periods of the Chriſtian life, put the effect for the cauſe: that is, they put holineſs, which with ſome is the certain conſequence of juſtification, for the cauſe. This charge is entirely miſapplied. It is *equally erroneous to put faith or holineſs for the cauſe of juſtification:* no ſuch virtue is to be aſcribed to faith alone, or to faith, repentance, and obedience, jointly taken. In a word, *God is the ſole efficient cauſe of juſtification; the merits of his only begotten Son the procuring cauſe; faith the means; and repentance, faith, and obedience, the conditions.* But, to conſider the objection yet more cloſely, it is ſaid that holineſs muſt not be thought to precede, but to follow juſtification. Very true. But is this overthrown by the vows of baptiſm, and the anſwer of a good conſcience engaging, with ſincere intention, to keep the conditions of the goſpel? If ſo, then they who join repentance with faith in all periods of the Chriſtian life make the ſame miſtake: unleſs it can be ſhewn that the diſpoſition of the mind which renounces ſin, and undertakes to forſake it for the time to come, is a different thing from an humble and unfeigned reſolution to keep the conditions of the goſpel. Is there, then, it may be aſked, no difference between juſtification and ſanctification? Moſt certainly there is; and we preſerve that diſtinction, and ſhew in what meaſures and degrees the latter follows the former. For ſanctification is a gradual work, which remains to be made good, in all parts of the Chriſtian courſe, under the quickening influences of divine grace, which precedes all, which prompts, guides, directs, and, in thoſe who are not wanting to themſelves, will perfect all.

"If they who apply the terms cauſe and effect to faith and holineſs mean no more than that faith is the cauſe or principle of holy life, under the influence and operation of divine grace, then it is agreed with them that faith operates as a cauſe, but as a qualifying and a moral, not as a neceſſary cauſe: and there lies the true difference in this whole debate. They who ſpeak of faith as a neceſſary cauſe, muſt deny the conditions of the Chriſtian covenant. But upon no other account is the neceſſary connection between faith and works, or juſtification and ſubſequent holineſs, ſo earneſtly maintained, except for the ſaving of a ſcheme, which cannot ſtand without that notion: whereas the doctrine of juſtification for Chriſt's only ſake, by faith, upon the terms and conditions of the goſpel, reſts upon its own foundations, without reference to thoſe opinions. In a word, if no more be intended than that Chriſtian works cannot be done but upon

Chriſtian principles, it is true. But, if it be meant that either faith or juſtification *are* [is] the neceſſary cauſes [cauſe] of good works, or that the diſpoſition to obey and the habit of obedience do not concur with faith to the ſame end, but are mere concomitants and ſigns of faith, this is directly contrary to the doctrine of St. James, and to the proper notion of the conditions of the Chriſtian covenant, as delivered in all parts of the goſpel. That ſuppoſed connection which is contended for between faith and works, is much favoured by a miſconception of the metaphor of the tree which produces anſwerable fruits. This figure is ſignificant and proper, if it be rightly limited. But a ſimilitude between things which correſpond in ſome reſpects, yet in ſome eſſential properties are entirely unlike, muſt never be carried through, ſince, in that caſe, what might ſerve for illuſtration will lead to falſe concluſions. In the figure of the tree the eſſential difference conſiſts in the diſparity between a production merely phyſical, and that which is produced in moral ſubjects. To the one no voluntary choice or reaſonable agency can poſſibly concur; to the other both muſt be concurring: and this manifeſt diſtinction, well obſerved, will prevent the miſapplication of this favourite illuſtration. It is very true that a tree will produce according to its kind, by a merely phyſical reſult, if no impediment take place. Faith alſo will produce its own effects if no moral hinderance ſhall prevail: but the obvious difference between merely natural reſults and thoſe which are of a moral nature muſt be conſtantly remembered. Extend the compariſon to thoſe parts which are unlike in the ſeveral ſubjects, and you confound their natures, and the conſequences will be moſt groſs and erroneous." (Pp. 97—104).

For the length of this quotation we ſhall offer no apology to our readers. To thoſe of them who are ſenſible of the ineſtimable conſequence of forming right notions of Chriſtian doctrine, it will recommend itſelf with moſt impreſſive effect. We do, indeed, think that it is hardly poſſible to convey a greater quantity of valuable inſtruction in ſo ſmall a compaſs. But the whole publication of this ſound, judicious, and cloſe-thinking writer, is of a piece, and, in our eſtimation, above all praiſe. After ſaying this, we need add no more. We ſhall therefore take leave of it with one only ſhort quotation more, which ought to be written in the heart of every Chriſtian.

"If it be objected that the grant of grace may be defeated if it be conditional, and that God may thereby fall ſhort of his purpoſe, through the fault of man; the anſwer is moſt obvious, that God is not mocked, nor is his purpoſe fruſtrated: for it never was his deſign, as he frequently declares, to compel men to heaven in a way which would deſtroy the whole ground of what is ſo emphatically called 'their reaſonable ſervice.' God is not mocked; for his purpoſe will be fulfilled upon the wicked and incorrigible in their juſt puniſhment, as well as upon the penitent and dutiful in their ſalvation. Very excellent are the words of Mr. Burkit, where he points out the place of the condition in the work of grace. Upon Rom. viii, 13, diſcourſing upon mortifying the deeds of the body, he ſays, 'Obſerve the agents in this work; and they are two: 1. The more principal agent is the Holy Spirit: 2. The leſs principal is the Chriſtian himſelf; *if*

ye through the Spirit. We can do nothing without him; he will do nothing without us. Learn hence that in mortifying ſin, the Spirit's aſſiſtance and our own endeavours muſt concur. Mortification indeed is not the work of nature; yet man muſt be an agent in it, not in his own, but in God's ſtrength. We have brought ſin, that rebel, into our own ſouls, and we muſt uſe our endeavours to caſt it out. TRUE, IT CANNOT BE DONE ALONE BY OURSELVES; BUT IT WILL NEVER BE DONE WITHOUT OURSELVES.'" (Pp. 107, 108.)

The Dangers of the Country: by the Author of War in Diſguiſe. 8vo. Pp. 227. 5s. Butterworth, and Hatchard. 1807.

OF all the writers of the preſent day, we know no one who preſents himſelf to the public with that commanding claim to confidence and gratitude, which diſtinguiſhes the author of this pamphlet. When a man undertakes the diſcuſſion of political topics, we generally find it neceſſary to detract ſomething from the credit due to his aſſertions, for the bias which his ſentiments may have received from party ſpirit; to weigh his intereſt againſt his principles; and to guard againſt miſrepreſentation and fallacy, leſt he ſhould not only be ſkilled, but hired, "to make the worſe appear the better cauſe." Here, on the contrary, we have a noble, though, alas! too ſingular an inſtance, of a gentleman interrupting thoſe profeſſional purſuits to which his time is devoted, and renouncing thoſe emoluments which ſolicit his acceptance, to point out the dangers which threaten his country, and raiſe his warning voice againſt that fatal apathy, which neglects the means of preſervation, till the opportunity of uſing them is loſt. Nor is this the full extent of the obligation which the public owes to this writer; as a conciſe account of his ſituation in life, and of his former productions, will clearly evince.

James Stephen, Eſq. is a barriſter of conſiderable eminence, whoſe reſidence in one of our Weſt India iſlands has furniſhed him with that perfect information on colonial ſubjects, which can only be acquired by local obſervation; and whoſe extenſive practice here, in the Prize Court of Appeals, has afforded him ample opportunities of obſerving the unprincipled frauds and perjuries committed by neutrals, to evade the maritime rights of Britain, and protect the property of her enemies from juſt condemnation. In the latter end of the year 1805, he publiſhed the reſult of his reflections on theſe important topics, in a pamphlet entitled, "War in Diſguiſe, or the Frauds of Neutral Flags," which was reviewed in our number for March 1806. In the preface to the firſt edition of this treatiſe, he adverted to the probability of the ſurmiſe, that ſome practitioner in our Prize Courts was either the author of, or had contributed his aid to, the work; and guarded his readers againſt ſuch a conjecture, by obſerving that "conteſts in the

Prize juriſdiction ariſe almoſt excluſively from claims of property preferred by Neutrals; and therefore the buſineſs of our Prize Courts would obviouſly be impaired, not extended, by narrowing the legal confines of the neutral flags." As mankind in general are not very prone to ſuſpect a man of acting in direct oppoſition to his own intereſt, this was perhaps the moſt likely argument to divert ſuſpicion from himſelf; but his merit, as a writer, ſoon burſt through the cloud in which it was veiled: and when we conſider, that the adoption of the ſyſtem for which Mr. Stephen is ſo able and zealous an advocate, would deprive him of a great proportion of his preſent profeſſional emoluments, we cannot but admire the diſintereſtedneſs of his conduct, and give him credit for being actuated by motives of the pureſt patriotiſm.

In the month of May laſt year, he continued his political career, by republiſhing the "Speech of the Honourable J. Randolph, in the Houſe of Repreſentatives of the United States of America, on a Motion for the Non-importation of Britiſh Merchandize, pending the preſent Diſputes between Great Britain and America;" to which he prefixed an animated and maſterly introduction, containing a moſt impreſſive addreſs to his Majeſty's then miniſters, who were ſuppoſed at that very period to be on the eve of conceding to America, by treaty, the maritime rights in diſpute between the two countries. Of this work we ſpoke with due commendation in our Review for the month of Auguſt laſt. Mr. Stephen, ſoon afterwards, republiſhed what he entitled "American Arguments for Britiſh Rights," being the celebrated letters of Phocion on the ſubject of neutral trade; in the preface to which, he informs his readers, that they were written by the Honourable William L. Smith, a member of the Houſe of Repreſentatives of the United States of America. This gentleman, in addition to the general arguments in ſupport of the rights claimed by Great Britain, ſhews, that the eſtabliſhment of the principles now contended for by America would be deſtructive of her own beſt intereſts, in a variety of events which may very probably occur; and contends, "that if all the nations on the earth were diſpoſed to condemn and explode the rule of the war of 1756, America might reaſonably be expected to contend for it in its full extent." All theſe publications have the ſame object in view, to prove the impolicy of the conceſſions lately made by Great Britain to neutral powers, and particularly that of permitting America to become the carrier of the produce of the enemies colonies; A SENTIMENT WHICH WE KNOW TO HAVE BEEN SO DEEPLY IMPRESSED ON THE MIND OF MR. PITT BEFORE HIS DEATH, THAT HE EXPRESSED TO ONE OF HIS POLITICAL FRIENDS HIS REGRET AT HAVING EVER BEEN INDUCED BY EXISTING CIRCUMSTANCES TO RELAX THE MARITIME RIGHTS OF BRITAIN, AND HIS DETERMINATION TO RE-ESTABLISH THE SYSTEM WHICH HAD

BEEN ACTED UPON DURING THE ADMINISTRATION OF HIS FATHER.

Having thus ſhewn the claim which our author poſſeſſes to the confidence and gratitude of the public, we ſhall now proceed to the more immediate conſideration of the work before us.

In the dangers of the country, he has taken new ground, and directed the attention of his readers to a different but not leſs intereſting ſubject; and we flatter ourſelves, that a review of this pamphlet will be conſidered as peculiarly well timed in the preſent conjecture of political affairs, which will probably reſtore it to that importance in the public eſtimation, which the apparent removal of the dangers it deſcribes may for ſome time paſt have ſuſpended. But this explanation will be beſt given in the author's own words, by the advertiſement prefixed to his work, which indeed appears to have been written in "ſomething like prophetic ſtrain."

"The firſt part of this Pamphlet was written and partly ſent to preſs ſoon after the ruin of the Pruſſian army was certainly known in England and when we ſuppoſed ourſelves to be again left alone in the war; a conjuncture, at which the feelings of the Public, as to the perils of our ſituation, were probably much more in uniſon than now with thoſe of the Author. At preſent, perhaps, a propoſition which he has aſſumed, viz. that the danger of an invaſion, though very indiſtinctly and inadequately conceived, is univerſally admitted to exiſt, may be far from the truth. But he deems it, on this account, only the more neceſſary, to raiſe his feeble voice againſt the indifference and ſupineneſs which prevail in regard to our public defence; ſince the apprehenſion of immediate danger no longer tends to correct theſe faults, and they may, by a falſe ſenſe of ſecurity, be fatally confirmed.

"May the next news from the ſeat of continental war be of a kind to diminiſh further the apparent importance of his labours! But, in his eſtimate, our danger from the power of France was never more ſerious and imminent than at the preſent moment."

Our author firſt lays it down as a poſition, that we may be conquered by France; and then deſcribes the dreadful conſequences of ſuch an event, introducing his ſubject with the following juſt and forcible obſervations.

"In the revolutions which overthrow the power and the independancy of nations, there is nothing more aſtoniſhing than the extreme improvidence which ſometimes prepares their fall. Let us mark in the page of hiſtory the periods which immediately preceded the ſubjugation of Greece by Philip and Alexander, the dreadful overthrow of Carthage by Rome, and of Rome herſelf by the Barbarians, and we ſhall perceive that their fate was long very viſibly approaching, that it might probably have been averted by vigour and prudence, but that the devoted nations ſtrangely neglected the obvious means of ſelf-preſervation, till the opportunity of uſing them was loſt.

"How deplorably does the age we live in abound with ſimilar caſes!

" Nations, however, like individuals, ſeem rarely, if ever, to take warning from the fatal errors of each other. Such wiſdom is indeed cheaply bought, but not ſo cheaply reduced into practice; for the meaſures of preventive prudence generally demand ſome renunciation of preſent eaſe, or apparant advantage. It is eaſy to ſee what timely ſacrifices others ſhould have made to avoid impending ruin. It is not ſo eaſy to make thoſe neceſſary ſacrifices ourſelves.

" Beſides, there ſeems to be an unaccountable prejudice, a ſenſe of inextinguiſhable vitality, in the body politic as well as natural, which cheats us into a perſuaſion, that, whatever may have befallen others in ſimilar circumſtances, our own exiſtence is ſecure.

" ' All men think all men mortal but themſelves. '

The ſame may be ſaid of nations; and the deluſion perhaps is ſtill ſtronger with them, than with individuals.

" It ſeems impoſſible upon any other principles than theſe, to account for the apathy of the Britiſh public at the preſent moſt tremendous criſis. The torrent of French ambition has now waſhed away every mound that oppoſed it on the Continent. We ſtand as on a little ſpot of elevated ground, ſurrounded with inundations; and while the waters are ſtill riſing on every ſide, and rapidly undermining our baſe, we look on with ſtupid indifference, or torpid inactivity, heedleſs of the means by which ſafety might be ſtill attained.

" Theſe ſtrictures I hope are not now applicable to thoſe with whom the Government of the Country is entruſted.—Meaſures are probably preparing in the Cabinet, ſuch as our perilous ſituation demands: but the people at large are not ſufficiently awake to the tremendous evils which menace them, and the duties to which they are called.

" A ſufficient proof of this might be found in the ſpirit of perſonal and party rivalſhip, which has abounded in our late Parliamentary elections, and that excluſive attention which they excited throughout the Country at large.

" Never in the preſent reign did the choice of a new Parliament produce a greater number of obſtinate conteſts, and never were important national queſtions leſs generally involved in the rivalſhip of contending candidates; yet when has the public mind been more cloſely intent on the concerns of a general election? It muſt have been obvious to every calm obſerver, that the combats of the huſtings had more intereſt than the battles in Saxony, that the ſtate of the poll was the ſubject of more anxiety than the advance of the Ruſſians, and the ſubverſions of thrones, events of leſs concern than the rejection of a favourite candidate.

" Could this diſpoſition be reſolved into a magnanimous contempt of danger, it might perhaps be deemed a feature of national character by no means of evil omen. The Spartans, on the eve of the battle of Thermopylæ, were ſeen combing their long hair, and indulging in their uſual amuſements. But this conſtruction of the public feelings, though complimentary, would not be juſt. The dangers of the Country I fear have not been ſo much deſpiſed, as forgotten; and the patriotic emotions which the conjuncture ought to inſpire, have been ſuperſeded by the nearer intereſt of Borough or Provincial politics.

" This, however, is by no means the only indication of popular inſenſibility to the preſent dangers of the Country.

"Have pride, diſſipation, or luxury, contracted in any degree their accuſtomed range, or are their votaries leſs intent than before on their favourite pleaſures? Has the civil war of parties been ſuſpended; or have we in earneſt begun to make our peace with a chaſtiſing Providence, by religious and moral reformation?

"The nations of antiquity, while they poſſeſſed their freedom, that true ſource of patriotic feeling, were neither too gay to mourn, too luxurious to retrench, too factious to unite, nor too proud to repent and pray, in ſeaſons of public danger. A ſituation like our own, at Sparta, at Athens, or at Rome, in their beſt days, would have been marked by gravity and mourning, by a ſuſpenſion of civil feuds, by an emulation in every ſpecies of private ſacrifice to the public ſervice, and by ſuch propitiations as their religion taught them to offer to their offended gods. The moſt diſtant danger from a foreign enemy, united every Roman in a generous ſelf devotion to the State. The rich remitted their exactions, the poor renounced their complaints; the Patrician forgot his pride, the Plebeian his factious diſcontent, the Tribune his mob-importance, the Senators their mutual diſcord. If the aſſault or defiance of an enemy found them in the heat of civil commotions, it in a moment put an end to the ſtriſe: If the people were drawn up by their demagogues on the *Mons ſacer*, their citadel of ſedition, they deſcended without delay to the *Campus Martius*, and crowded to be enrolled for the military ſervice of their Country.

"We admire this ſpirit; we perceive in it one great cauſe of the long conſervation of Roman freedom, and an eſſential baſis of Roman greatneſs. —Yet what have Romans, Grecians, or any other people, ancient or modern, had to attach them to their Country, compared with the ſocial bleſſings of theſe much favoured Iſlands? The Sun, in ſix thouſand years, has beheld no human beings ſo happy in their civil condition as ourſelves; has enlightened no land which its inhabitants had ſo vaſt an intereſt in defending as Great Britain."

After aſſerting that France, with a very inferior navy to our own, poſſeſſes ample means of invading us, and reciting the examples of other nations, whoſe natural barriers, till then thought inſurmountable, had proved no ſecurity againſt her attacks, he adds:

"If examples like theſe cannot open the eyes and excite the apprehenſions of England; if ſhe can ſtill repoſe on an army, hardly recruited ſo faſt as it is exhauſted by Colonial ſervice, and upon volunteers, which from exiſting defects in their conſtitution are declining in numbers and diſcipline every hour, it muſt be from an infatuation againſt which it would be idle to reaſon.

"But the truth is, that the national ſlumber proceeds leſs from a raſh confidence, than from inattention to the terrible nature of the events with which we are viſibly threatened.

"There are objects of apprehenſion ſo dreadful in their general aſpect, that we rarely give ourſelves the pain to examine them ſteadily enough to contemplate their particular features. Much leſs do we anticipate with a diſtinct foreſight the conſequences which they are known to involve.

"Of this kind, is the approaching death of a beloved wife or huſband. The heart recoils at the idea of ſuch an event in the abſtract, and we ſhut our eyes to all its concomitant horrors. The ſight of long protracted agonies, in a frame endeared to us by a thouſand tender recollections, the plaintive eye imploring from us unavailing pity, the tears of children ſurrounding the bed of pain and death, the laſt fond and ſad adieu to them and to ourſelves, the ghaſtly lineaments of death on a face which had long uſed to beam upon us with intelligence, ſenſibility, and love; theſe, and many other ſad accompaniments of the loſs, are unimagined till they are felt; nor are the cheerleſs hours of widowhood that ſucceed, the gloom that long broods over the once cheerful family table, and winter fireſide, the gall that now mingles with all the wonted ſweets of parental affection, the black cloud with which recollection ſuddenly and cruelly darkens the brief occaſional ſunſhine of the mind, ſubjects of anticipated pain.

"The ſame, I conceive, is the caſe in the public mind at this juncture, in reſpect of thoſe poſſible and dreadful events, our being invaded and conquered by France. Strangers to the yoke of a foreign maſter, ſtrangers even to the ordinary miſeries which belong to a ſtate of war in countries which are the theatres of its horrors, we have indeed ſome dread of thoſe events, but it is a vague and indefinite apprehenſion. We do not diſtinguiſh the many ſpecific evils which would make up the aggregate diſaſter of ſuch a conqueſt: much leſs do we look forward to the miſeries that would unqueſtionably follow.

"I would endeavour therefore to ſupply in ſome meaſure the defects of theſe looſe conceptions, to analyze the tremendous miſchief which is poſſibly impending over us, to exhibit ſome of its calamitous elements, and point out the exquiſite wretchedneſs which it would entail upon my country. We muſt unavoidably be ſoon called upon for very great and very painful ſacrifices, in order to avert the national ruin with which we are menaced by the power of France. Let us fairly examine then the impending evil, that we may be reconciled to the unpleaſant means by which alone it can be averted."

In examining this evil, he particularizes the overthrow of our government and conſtitution; the ſubverſion of our liberties and laws; the deſtruction of the public funds, and ruin of property in general; the dreadful extent and effects of the contributions that would be exacted; the rigorous and mercileſs government that would certainly enſue; the ſubverſion of our religious liberties, and the dreadful corruption of morals. Many of theſe deſcriptions are eminently beautiful, they are painted in vivid colours, and we cannot reſiſt the pleaſure of laying ſome extracts from them before our readers. The ſubverſion of our liberties and laws, draws forth the following reflections from our author.

"And here, what people ever had ſo much to loſe as the inhabitants of this favoured land?

"When I enter that venerable hall which for many centuries has been the ſeat of our ſuperior tribunals, and contemplate the character of the courts which are buſily exerciſing their ſeveral juriſdictions around it, I

am almoſt tempted to forget the frailty of man, and the imperfection of his nobleſt works. There, juſtice ſupported by liberty and honour, ſits enthroned as in her temple, elevated far above the region of all ignoble paſſions. There, judicial character is ſo ſtrongly guarded by ages of fair example, by public confidence, by conſcious independance, and dignity of ſtation, that it is ſcarcely a virtue to be juſt. There, the human intellect nouriſhed by the morning dew of induſtry, and warmed by manly emulation, puts forth its moſt vigorous ſhoots, and conſecrates them to the nobleſt of all ſublunary ends.

"If the rude emblems of heavenly intelligence with which our pious anceſtors have adorned that majeſtic roof were really what they were meant to repreſent, they might announce to us that they had looked down upon an adminiſtration of juſtice, advancing progreſſively, from the days of our Henries, at leaſt, in correctneſs, liberality, purity, and independence, till it has arrived at a degree of perfection never before witneſſed upon earth, and ſuch as the children of Adam are not likely ever to ſurpaſs.

"This bleſſing, the faireſt offspring of freedom, or rather its pureſt eſſence, may, like all other advantages, be undervalued by thoſe who have always enjoyed it, and know only by report the evils of a different lot. But thoſe Engliſhmen who have travelled far enough, to ſee ignorance, prejudice, ſervility, and oppreſſion, in the ſeat of juſtice, know how to appreciate and admire the tribunals of their native land.

"Nor is the protecting power of our ſuperior courts leſs diſtinguiſhed than their purity. In what other realm can an independant judge deliver him whom the government has conſigned to the darkneſs of a dungeon? Where elſe is the ſword of the ſtate chained to its ſcabbard, till drawn by the ſentence of the law? And who but an Engliſhman can defy, while judges are incorrupt, the proudeſt miniſter, or moſt inſidious minion of a court?

"The unique and ineſtimable inſtitution of trial by jury, is an item only, though a proud and precious one, of this glorious account. The Engliſhman's life, his honour, and, with ſome reaſonable exceptions, his property too, are placed not only under the protection of the laws, but under the further ſafeguard of his neighbours and equals in private life, without whoſe ſanction, ſolemnly given upon oath, he cannot be condemned.

"Such, my countrymen, are ſome of the bleſſings of our freeborn juriſprudence; and theſe, I need not tell you, would all ceaſe to exiſt, if we fell under the dominion of France.

"None of you can be ſo ignorant as to ſuppoſe, that Buonaparte would allow a Habeas Corpus, a jury, or a gaol-delivery, to the victims of his ſtate-craft or revenge. He has replaced by a hundred baſtilles the one which he has aſſiſted to deſtroy. A thouſand miſerable priſoners groan in his dungeons for one that met that fate under the unfortunate Bourbons. He has found the ſecret alſo of obtaining, from civil as well as military tribunals, a blind obedience to his will.

"It cannot be ſuppoſed that he will ſubmit to the reſtraint of laws, in a province, while he rejects it in imperial France. We muſt bid farewell therefore, ſhould he become our maſter, to protecting laws, to independant and upright judges, to trial by jury, and to all thoſe privileges which now conſtitute our ſecurity from civil or military oppreſſion. The innocent will no longer be able to lie down in peace, ſecure that they ſhall not be

torn from their families ere morning, to be examined by tortures, or periſh in the gloom of a dungeon.

" From that time, integrity will retire from the ſeat of juſtice, and corruption take its place. Judgments, in civil caſes, will be ſold; in criminal, will be dictated by the ruthleſs voice of oppreſſion. Fraud and violence will every where prevail, and cunning ſervility be the only path to ſafety. If any of our laws remain unaltered, they will be ſuch only as may ſerve, when no longer guarded by the checks of a free conſtitution, to multiply the modes and aggravate the weight of deſpotiſm.

" Let us look next to the infallible and total ſuppreſſion of the liberty of our preſs.

" While any portion of this privilege remains in any country, there is, if not a hope of deliverance, at leaſt ſome conſolation for the oppreſſed.

" The minions of power may be kept in check by the publicity of tranſactions which, though not directly arraigned, would ſpeak their own condemnation. But if not, the victim of deſpotiſm will at leaſt know that he is pitied, perhaps admired and applauded, by his virtuous fellow citizens; and that reflection will make his chains ſit lighter.

" But no ſuch conſolation remains where the power of Buonaparte prevails. He has made a league with darkneſs. He has declared war againſt the mutual intelligence and ſympathy, as well as the happineſs of mankind. He has not indeed deſtroyed the organs of public information; but he has done infinitely worſe: he has appropriated them all to his own tyrannic uſe, compelled them to utter all his falſehoods and calumnies, and forbad them to ſpeak or whiſper with any breath but his own.

" The government of the preſs by the French Bourbons, or even by the Spaniſh Inquiſition, was wholly of a negative kind. Roberſpierre, his aſſociates, and ſucceſſors, impoſed no reſtraints on the preſs, unleſs through the unavoidable terror of their power; and we learned, even from the Pariſian journals, the worſt crimes of thoſe ſanguinary rulers.

" But Buonaparte, more crafty, though not leſs cruel, than his predeceſſors, ſuppreſſes every act of Government that he wiſhes to conceal, as well as every adverſe remark on his conduct; while he obliges every vehicle of public intelligence to circulate as on its own authority, whatever impoſtures or forgeries he chuſes to propagate. The victims of his tyranny, if not plunged in oblivion, are defamed in their characters, and miſrepreſented in their conduct; yet find no poſſible means of reply. They are not only deprived of liberty and life, but defrauded of the ſympathy of their friends, of their families, and mankind.

" Fancy not then, Engliſhmen, that under the oppreſſion of this unparalleled tyrant, you would have the conſolation of knowing that your moſt cruel wrongs, or the honourable fortitude with which you might ſuſtain them, were known and pitied by your Country. You might be tortured to death, like Pichegru, and accuſed of ſuicide; you might be murdered, like D'Enghien, and repreſented as convicted aſſaſſins. You might be buried in a dungeon, like Touſſaint, and libelled as perfidious traitors. Nay you might, like his unfortunate family, be hidden for ever from the world, or ſecretly deſtroyed in priſon, without a voice that could convey to the public, or even to your anxiouſly inquiring friends, the cauſe or nature of your fate.

"It would be endleſs to enumerate the various and peculiar miſeries which the ſudden ſubverſion of our liberties would produce among a generous and high ſpirited people.

"When Buonaparte bade Frenchmen reſume their chains, it was little more than a change from one form of ſlavery to another. Even in their ſhort-lived zeal for liberty and equality, they never for a moment taſted the rich fruit of genuine freedom. But Engliſhmen have enjoyed for ages that ineſtimable bleſſing; and how ſhall we be able to bear its ſad reverſe? How ſhall we endure the contemptuous deſpotiſm of office, the exactions of rapacious commiſſaries, and the harſh controul of a military police?

"We muſt lay aſide, my countrymen, that indignation at injuſtice in the exerciſe of power, which is ſo natural to the freeborn mind, when ſtung by the ſenſe of oppreſſion. We muſt alſo ſuppreſs that generous ſympathy for the wrongs of others, which is ſo eaſily excited in the breaſts of an Engliſh populace. That amiable feeling, now too often abuſed with tales of imaginary oppreſſion, muſt then be ſuppreſſed, even on the moſt real and extreme provocation. Fatal would it then be to murmur, when we ſaw our innocent countrymen, our friends, or deareſt connections, dragged away by the rude hand of power, at the mandate of ſome angry deſpot, to impriſonment or death.

"The foulеſt corruption, the baſeſt perfidy, the moſt ſavage cruelty, when clothed with the authority of our new maſters, muſt paſs without reprehenſion, or audible complaint; nay, muſt be treated by us with lowly ſubmiſſion and reſpect.

"We muſt lay aſide alſo that proud ſenſe of perſonal inviolability, which we now cheriſh ſo fondly; and what is juſtly prized ſtill more, the civil ſanctity of our homes. The Engliſhman's houſe muſt be his caſtle no more.

"Inſtead of our humble watchmen to wiſh us reſpectfully good night when returning to our abodes in the evening, we ſhall be challenged at every turning by military patroles; and ſhall be fortunate, if we meet no pert boy in commiſſion, or ill-natured trooper, to rebuke us with the back of his ſword, or with a lodging in the guard-houſe, for a heedleſs or tardy reply. Perhaps after all, when we arrive at our homes, inſtead of that quiet fireſide at which we expected to ſit in domeſtic privacy with our wives and children, and relieve our burthened hearts by ſighing with them over the ſorrows of our Country, we ſhall find ſome ruffian familiars of the police on a domiciliary viſit; or ſome inſolent young officers, who have ſtepped in unaſked to relieve their tedium while on guard, by the converſation of our wives and daughters. It would be dangerous, however, to offend ſuch unwelcome gueſts; or even not to treat them with all the reſpect due to brave warriors who have ſerved under Napoleon the Great.

"But ſhould we eſcape ſuch intruders for the evening, ſtill we muſt lie down uncertain whether our dwellings will be left unviolated till the morning. A tremendous noiſe will often at midnight rouſe the father of a family from his ſleep, and he will hear a harſh voice commanding to open the gate, through which its hapleſs maſter will ſoon paſs to return no more."

Deſcribing the rigorous and mercileſs government that would certainly enſue, he obſerves, ſpeaking of Buonaparte,

" It would ſeem as if this audacious man arrogated to himſelf a natural right to be Lord of the human ſpecies; regarding his uſurpations only as the uniting poſſeſſion to a title which belonged to him before, and which it was always treaſon to oppoſe. Certain it is, that patriotiſm, loyalty, and courage, which other conquerors have reſpected in their foes, are with him unpardonable crimes.

" What, then, has England to expect from this inexorable victor? No nation that he has yet ſubdued has oppoſed him ſo obſtinately and ſo long; and I truſt the meaſure of our offences in this reſpect is yet very far from being full. Here, too, that ſpecies of hoſtility, which he moſt dreads and hates, though he employs it without ſcruple againſt his enemies, has been peculiarly copious and galling. Inſtead of one Palm, he will here find a thouſand, who have attempted, while there was yet time, to awaken their Country to a due ſenſe of his crimes, and of our danger from his peſtilent ambition.

" But it is needleſs perhaps to prove what he ſo freely and frequently avows. If there be any ſincerity in his language, when there is no uſe in diſſimulation; if either his Proclamations, his Bulletins, his Gazettes, his avowed or unavowed, his deliberate or haſty language, may be truſted, a deadly, acrimonious hatred to this Country is the moſt ſettled and ardent feeling of his ſoul. He hates us as a people; and would conquer us leſs even from ambition, than from anger and revenge.

" It is to be feared, beſides, that partly from his unwearied miſrepreſentations, and partly perhaps from certain errors in our own conduct, he has made this ſentiment very popular in France; and that the ſevereſt treatment which, as a conquered people, we could poſſibly receive, would expoſe him to no cenſure at home, much leſs be unacceptable to the enraged 'Army of England.'

" It would not, after all, perhaps, be poſſible for Foreigners to govern us without a rod of iron, while the memory of our beloved liberties was recent, and cuſtom had not yet taught us to carry our chains with patience.

" A free people when conquered, and placed under an arbitrary government, muſt be kept in awe by a diſcipline peculiarly ſtrict and ſevere, till their high ſpirit ſhall be ſubdued; like the wild native of the foreſt, which muſt be domeſticated and tamed by a ſeverity of treatment, ſuch as the ſpaniel never requires."

The dreadful corruption of morals is thus repreſented.

" It would ſoon be in vain to ſearch for thoſe modeſt and lovely young women, who now captivate our youth; for thoſe virtuous matrons, who are the bleſſings of our manhood and our age; or for thoſe moral feelings in either ſex, which are the guards of domeſtic honour, purity, and happineſs. That probity of character alſo which has diſtinguiſhed the middle ranks of Engliſhmen in commercial and private life, that abhorrence of falſehood and fraud in our intercourſe with our equals, that diſdain of ſervility in our demeanour towards the great, that generoſity which, with one ſtrange and ſad exception, gives to the oppreſſed an advocate in every Britiſh boſom, would ſoon be found no more. The next generation, if not the preſent, would be all *Frenchified*, and debaſed, even below the vile ſtandard of our oppreſſors. Yes, Engliſhmen! your children would be-

come in morals, as well as in allegiance, *Frenchmen!* I can ſay to you nothing worſe."

He concludes the firſt part of his work with the following ſtriking reflection.

"When I contemplate all theſe ſure and tremendous conſequences of a conqueſt by France—the exchange of the beſt of ſovereigns, for the worſt of tyrants; of the happieſt conſtitution that ever bleſſed the ſocial union of mankind, for a rapacious military deſpotiſm; of the pureſt adminiſtration of juſtice upon earth, for barefaced corruption, unbridled violence, and oppreſſion in its fouleſt forms; of unrivalled wealth and proſperity, for unparalleled miſery and ruin; when I reflect on the direful means by which this conqueſt muſt be accompliſhed, and the ſtill more dreadful means by which it muſt be maintained; and when I add to this black catalogue the horrors of religious perſecution, and that general corruption of morals, which would probably enſue, I ſtand aghaſt at the frightful proſpect. 'Who ſhall live,' I could exclaim in the words of ſcripture, 'when God doeth this thing?'"

The ſecond part of his work treats of the means by which theſe dangers may be averted; and in diſcuſſing this ſubject he inquires whether we ought to make peace with France, which he decides in the negative, on the ground that peace would enable Buonaparte to prepare new and more effectual means for our deſtruction; that it cannot abate his inclination to uſe them; and that it can bring us no pledge or ſecurity whatever againſt his purſuing the moſt hoſtile and treacherous conduct. On each of theſe points he reaſons with great ability, and concludes,

"It would be prepoſterous to expect at preſent a peace ſafe for Great Britain. The impoſſibility conſiſts in this, that France *will* not relinquiſh her new poſſeſſions on the Continent, and that therefore Great Britain *cannot* ſafely relinquiſh her undivided poſſeſſion of the ſea. We cannot do ſo, not only becauſe we ſhould, by opening the ſea to our enemy, enable him ſoon to become a formidable maritime power, but becauſe his uſurped empire on ſhore would become far more terrible and irreſiſtible than it is, were its commercial communications reſtored. We dare not give him back his navigation, and let him keep all his new territory too."

Our author then turns his attention to the military force of the country, which he contends ought to be greatly increaſed; and, pointing out the means which the enemy poſſeſſes of making a deſcent on our ſhores, he adds,

"A country ſo expoſed by the extent of its aſſailable coaſt, and by its defenceleſs interior ſituation as England, would perhaps hardly be ſafe from conqueſt, much leſs from ruin, when invaded, if it contained in its whole extent three ſoldiers for every enemy that ſhould land on its ſhores. Whereas France, if ſhe invade us at all, will probably ſend a force exceed-

ing that of our regulars and militia united. I ſuppoſe, it is true, in this eſtimate an equality of military character; but I calculate alſo on that new ſyſtem of tactics which is ſo formidable in offenſive war, in which our enemies ſo fatally excel, and for which England preſents to them a moſt favourable field.

"That daring confidence which never meaſures difficulties in advancing, which reckons too ſurely on victory, to make any proviſion for retreat, has been known ever ſince the days of Agathocles to be moſt propitious to invaders; and it has probably been partly owing to a more cautious character of war in modern ages, that the ſubverſion of thrones by conqueſt has been a very rare event in Europe till the preſent diſaſtrous times. But to this audacious ſpirit our enemies have added an aſtoniſhing celerity of movements, which is perhaps ſtill more peculiarly characteriſtic of their military ſyſtem, and a greater cauſe of their ſucceſs. The invaded country has no time to collect its proper domeſtic reſources, much leſs receive ſuccour from its allies; it muſt ſubmit to the ravages of a conqueror, or, with ſuch a force as it can bring in a moment into the field, ſtake its fate upon the iſſue of a battle. If a defeat be the event, the victors advance with a rapidity that deſtroys every ulterior hope. It is the ſpeed, not of an army, but a poſt. They bring the firſt news of their own victory to the diſmayed capital; and the flying diviſions of the routed army, inſtead of meeting friendly battalions advancing to their ſupport, find enemies in their front, as well as in their rear. Their utmoſt ſpeed is arreſted by their impetuous purſuers, and the paſſes by which they hoped to eſcape are ſeized by hoſtile corps, who arrive at the defiles before them. It is then too late to call out an irregular defenſive force; or even to collect the regular troops from diſtant poſitions, and the garriſons of interior towns. The invaders have ſeized upon the central points of union, have occupied every paſs, and cut off every ſource of communication or concert, between the different diſtricts. The vital organs of the ſtate too are in their hands, and they can controul all its functions. The diſconnected efforts of patriotiſm and courage that may ſtill be made in different places, are like the convulſive motions of members juſt ſevered from the body; a mere ſemblance of life, momentary and uſeleſs.

"When I reflect upon the terrible effects of this impetuous warfare, by which Europe has been repeatedly diſmembered; when I behold the laſt example of its force in the yet rolling fragments of a mighty monarchy, which it has recently burſt aſunder, I am amazed and confounded at the ſtrange preſumption of thoſe who rely on our preſent means of interior defence, while they admit the probability of invaſion."

The following remarks on the volunteers are well deſerving of attention.

"The volunteers, I moſt cordially admit, will do all that their numbers, their degree of diſcipline, and their phyſical powers, animated by an ardent love of their country and a high ſenſe of honour, will enable them to perform. But of our volunteers, how ſmall a part are really effective, in the proper ſenſe of that term; and how many are from age, bodily conſtitution, and fixed habits of life, utterly unfit for the duties of the field!

"Far, indeed, is it from my intention to detract from the merits of theſe

corps, or to deny their high utility and importance. I would moſt anxiouſly maintain, were it neceſſary, that they are eſſential means for the permanent ſafety of the country; and, without believing that any member of the preſent Cabinet ever entertained, or meant to expreſs, a contemptuous eſtimate of their value, I lament that ſuch an idea has unfortunately gone abroad.

"But it is one thing to applaud an inſtitution in the abſtract, and another to ſay that it has attained to practical perfection, or that it is equal to the important purpoſes for which it was deſigned. They who regard the volunteer corps as radically unfit for the defence of their country, are, I am perſuaded, greatly miſtaken; but, on the other hand, they who ſuppoſe this defenſive force to be, in its preſent ſtate, ſufficient to inſure our ſafety, are in a far more dangerous error.

"Various objections have been made to theſe eſtabliſhments on the ſcore of diſcipline, which no candid friend to them will affirm to be wholly unfounded. A ſtill more ſerious objection, however, is that both their diſcipline and their effective force is very generally and rapidly declining. But what has always appeared to me the chief defect in theſe corps, and the natural ſource of their decay, is a vice in their original conſtitution; I mean the indiſcriminate mixture of men of widely different ages, and bodily habits of which they are compoſed."

"Let it be fairly conſidered how extreme the contraſt would be, between the duties to which a volunteer, in the event of invaſion, would be ſummoned, and the ordinary habits of a man who has always reſided in the boſom of his family, in a commercial town or city. Even to young men, if uſed to the comforts commonly enjoyed by the middle ranks of Engliſhmen, the change would be painful enough; but to ſuſtain for a few days or weeks hardſhips before unknown, would be to them if not an eaſy at leaſt a practicable taſk. Not ſo to a man who has paſſed his prime, without having ever learned to bear the inconveniences of wet clothes, bad lodgings, watching, fatigue, and the other ſufferings incident to a military life. The ſenſe of honour, or fear of ſhame, might indeed goad him on to endure them for a while; but he would ſoon be reduced to an abſolute incapacity of further perſeverance. He might continue his march or ſtand under arms a ſecond day, or a third perhaps, but at length would be obliged, however reluctantly, to aſk leave to retire, or ſink under the weight of his ſufferings."

The neceſſity of exacting involuntary ſervice as far as may be neceſſary for the full and perfect ſecurity of the country, is then very ſtrongly urged, and the outlines of a plan are given, for training all men between the ages of 17 and 45 to the uſe of arms, dividing them into claſſes, and calling them out as occaſion may require; leaving the volunteers on their preſent eſtabliſhment, but under improved regulations, and conſidering them as exempted from the compulſory training.

In the laſt part of his work, our author recommends reformation as an eſſential baſis of national ſafety. By reformation, he profeſſes to mean not the correction of abuſes, either conſtitutional or financial, the diſcuſſion of which he leaves to others;

but the abolition of the ſlave trade, which he "firmly believes to be more eſſential to the ſalvation of the country than her volunteers, her army, or her navy;" and, after animadverting upon the injurious conſequences of this traffic, conſidered in a political and commercial point of view, and reprobating the waſte of human exiſtence with which it is attended, he points out this great national offence as the cauſe of the diſpleaſure of Heaven, and of the calamities which have fallen upon this and other countries; concluding with the following pious apoſtrophe.

"May God, in whoſe hands are the hearts of all men, incline thoſe who, under his permiſſion, are our lawgivers, to deliver us at length, without delay, from the guilt of innocent blood!—Then only ſhall I hope that the wiſeſt meaſures of defence will be truly efficacious; then only will ſolid peace and ſecurity put an end to the dangers of the country."

As our readers will perceive by the foregoing analyſis, the deſign of this work is meritorious in the higheſt degree. The author calls the attention of his countrymen to the dangers with which they are threatened; points out the means by which thoſe dangers may be averted; contraſts the happineſs which they enjoy under their preſent government, with the miſeries which they would experience, if, from a neglect in calling the energies of the empire into timely action, they ſhould become ſubject to a foreign yoke; compares the offenſive means of the enemy with the defenſive means which we poſſeſs; and animates the public mind by exciting that confidence which ariſes from a juſt eſtimate of our own reſources.

The execution of this taſk is alſo entitled to great praiſe, and moſt of our author's poſitions are unqueſtionably juſt. The practicability of an invaſion is greatly facilitated, as he aſſerts, by the new conqueſts of the enemy, which extend his line of coaſt, and multiply the ports in which his embarkations may be prepared. Of the miſerable conſequences that would follow his ſucceſs in ſuch an enterprize, there can be but one opinion; nor can language, even energetic as that of our author, convey an adequate idea of thoſe dreadful vials of wrath which would then be poured out on this devoted country.

His aſſertion, that it is prepoſterous to expect a peace with France that would be ſafe for Great Britain, cannot be admitted without ſome qualification; and though we acknowledge the force of the argument which we have quoted in ſupport of this opinion, ſtill we think, that if a treaty of peace and a treaty of commerce went hand in hand, that maritime preponderance, which is now more than ever neceſſary to our ſafety, might be ſecured, and the moſt probable ground of future differences between the two countries be at the ſame time removed.

We perfectly concur with him in ſentiment, that the more extenſive the empire of Buonaparte becomes, the more difficult it

will be to govern; but the preſſure of foreign war has ever been found the beſt preſervative of domeſtic union; and though the Roman legions beſtowed the purple, it was then only when peace had enervated the Pretorian bands, and ſunk their emperors in ſloth and luxury*.

We concur with him in moſt of his ideas reſpecting the means neceſſary to be uſed for the public defence, which, when this pamphlet was written, was certainly very ill provided for. The late adminiſtration had diſparaged and diſguſted the volunteers, without having raiſed the new force that was intended to replace them. The preſent adminiſtration have reſtored the volunteers to that honourable ſtation to which their public ſpirit entitled them, and by bringing forward the 200,000 men, balloted for under Mr. Windham's bill, not to be laughed at when drilling by the pariſh conſtables, but to be properly diſciplined, and incorporated with our militia, as occaſion may require, will ſupply the means of freſh drafts from the regulars, and thus make ſuch an addition to our effective military force, as muſt be conſidered in the mind of the moſt determined alarmiſt fully adequate to every poſſible emergency; this, too, without having recourſe to that violent inroad upon the liberty of the ſubject, and the convenience of individuals, which our author recommends, of training every man between 17 and 45 years of age to the uſe of arms.

When we came to the laſt part of his work, we could not help feeling that diſpoſition to ſmile which he anticipates, not unmixed however with ſenſations of regret and diſappointment, at finding him, after having ſo long and ſo ably addreſſed himſelf to the good ſenſe and reaſon of his readers, endeavouring to work upon their fears and their paſſions. Our ſentiments on the ſlave trade are not called for, as he profeſſes to leave the general queſtion unargued, in order to proceed to the conſideration of other and higher views, connected with the abolition of this traffic. He predicts that ſuch a meaſure will make the war with us unpopular in France; will have a powerful influence in our favour among the northern ſtates of the American union; and avows his opinion, "that the public calamities with which we have been ſo remarkably viſited ever ſince the iniquities of this commerce were laid open to the national conſcience, and reformation was callouſly withheld, have been chaſtiſements for that odious cauſe." Since this pamphlet was written the ſlave trade has been aboliſhed, but the author's predictions have not been verified: on the contrary, France bends her whole force againſt us with more implacable hoſtility than ever, without any ſymptoms of the unpopularity of the war making

* This conſideration therefore makes againſt the principle which he labours to eſtabliſh, and furniſhes a very powerful argument againſt the policy of our continuing in a ſtate of perpetual hoſtility with Buonaparte.

their appearance; and America rejects the treaty we tendered to her acceptance, notwithſtanding the conceſſions which it is ſuppoſed to contain. If, according to the hypotheſis of our author, good and ill ſucceſs are to be interpreted as indications of the Divine favour or diſpleaſure, this criterion would eſtabliſh the converſe of his propoſition, not the propoſition itſelf; for previous to the abolition of the ſlave trade, thankſgivings were appointed by our rulers for a ſeries of naval victories unparalleled in the hiſtory of Great Britain; and our arms had recently triumphed both at Maida and the Cape of Good Hope; but ſince the abolition, defeat and diſaſter have been our only portion: our expeditions to the Dardanelles and Egypt have failed, our continental allies have been beaten into a peace, and we are left alone to withſtand the fury of the enemy.

Our author's attempt to ſhew that all the public calamities with which the other nations of Europe have been viſited, are to be attributed to this commerce, is equally chimerical. France, Spain, Holland, and Portugal, are enumerated as ſlave trading nations, and repreſented as ſuffering for this heinous offence. Ruſſia, Pruſſia, and Auſtria, being free from this tranſgreſſion, our author attributes the judgment upon them as a retribution for their injuſtice and cruelty towards Poland; and conſiders Italy as being puniſhed for her notorious vices. But what has he to impute to Switzerland, the ſeat of freedom, innocence, and happineſs; whoſe peaceful dwellings have been violated, and whoſe ſmiling fields have been ravaged by a mercileſs invader? Or how is it conſiſtent with his ſyſtem that America and Denmark, both of whom are ſlave trading nations, inſtead of ſharing the viſitations denounced upon that traffic, ſhould, as far as peace and opulence can denote it, have been favoured with the eſpecial bleſſing of Heaven? The plea advanced by our author in behalf of America is too futile to be admitted. She has no more pretenſions to the Divine favour from having promiſed to aboliſh at a future period this traffic, which ſhe ſtill carries on with ſuch increaſed avidity, than the ſinner who continues to accumulate his ill-gotten gains, but vows to repent and reform hereafter.

On this particular topic our author betrays an exceſſive ſenſibility, which, operating upon an enthuſiaſtic mind, degenerates into the weakneſſes and wanderings of ſuperſtition. He treats his readers, as nurſes do children, by frightening them into good behaviour with dreadful ſtories of raw heads and bloody bones. That part of the pamphlet which relates to the ſlave trade was printed and ſold ſeparate, while the bill for the abolition was pending in Parliament. We wiſh it had ever been kept ſeparate from the work before us, which would then have received our moſt unqualified approbation.

We heartily agree with our author in recommending that national virtue which gives the beſt founded reliance on the Divine

bleſſing; but we do not go the length with him, of believing "the abolition of the ſlave trade to be more eſſential to the ſalvation of the country, than her volunteers, her army, or her navy." Not being ſo fully ſatisfied as himſelf, that by the renunciation of this traffic we have eſtabliſhed an indiſputable title to ſome miraculous interpoſition in our favour, and being inſtructed by experience, in the ordinary courſe of human events, not altogether to withhold our aſſent from the opinion of the French General, who, when a ſimilar doctrine was preached before him, quaintly obſerved, "quant à moi, je trouve que Dieu toujours favoriſe les gros bataillons;" we truſt that our volunteers, our army, and our navy, will not be neglected, although the ſlave trade has been aboliſhed.

In reviewing a former publication of this writer, we obſerved that it was the production of no common pen. We now confirm that ſentiment. His conceptions are juſt and clear. His matter is well arranged. His ſtyle is copious, yet nervous. His deſcriptions are animated and ſtriking. We hope that his country will again be benefited by the well timed exerciſe of his literary talents; and our review of his paſt labours juſtifies our encouraging his future exertions, by applying to him the words of Horace,

"Nec facundia deſeret hunc, nec lucidus ordo."

Journal of a Tour in Ireland, A.D. 1806. By Sir Richard Colt Hoare, Bart. F.R.S. F.A.S. 8vo. Pp. 448. 10s 6d. Miller. 1807.

THIS Journal of a Tour performed by ſo accurate and intelligent an obſerver as our author will not fail to be acceptable to that claſs of readers who are fond of itineraries. In his preface Sir Richard laments that ſuch a country as Ireland, intereſting on ſo many accounts, ſhould have attracted ſuch little notice, and have been ſo imperfectly deſcribed.

"The love of literature, however," adds the Baronet, "ſeems to be gaining ground daily in Ireland, as well as in the remoter diſtricts of the ſiſter kingdom; and particularly that claſs of it which will tend ultimately to make its provinces more frequented and better known; which will not only excite the attention of the *ſtranger*, but point out natural beauties and curioſities unexplored even by the *native*. I allude to the general topography of the country, which has received a *partial* illuſtration from the *Statiſtical Surveys* lately publiſhed."

In a note Sir Richard informs us that Dr. Beaufort, the reſpectable author of the *Memoir* and *Map of Ireland*, is engaged in a topographical deſcription of Ireland upon an enlarged ſcale; and that Mr. Warburton, the Keeper of the Records, and the Rev. Mr. Whitelawe, are preparing a *Hiſtory of Dublin* for the preſs;

intelligence which the learned world will, no doubt, be pleaſed to receive.

"The Engliſh," obſerves our author, "are regarded by foreigners as a *rambling* nation; but I am proud to think, that this *vagabond* ſpirit ariſes not from any diſſatisfaction with our own home, our country, or our government; for where ſhall we find their equals? '*Quando ullum invenies, parem?*' but from a laudable deſire of reſearch and information. The ſpirit and even the power of *foreign* travel is now checked; we can no longer trace on the ſpot thoſe claſſical ſcenes deſcribed to us by the ancient poets and hiſtorians, and which, in our younger days of ſtudy, we even *read* with enthuſiaſm; we can no longer in ſafety aſcend the ſteps of the CAPITOL, nor wander peacefully along the luxuriant ſhores of BAIÆ or MISENUM; even the frozen regions of MONT BLANC are interdicted to us by the ferocious decrees of a CORSICAN DESPOT. Let not, however, that laudable ſpirit of enquiry droop, nor grow leſs active by ſuch an unexpected interdiction.

"Our own Kingdom ſtill remains unexplored; a kingdom abounding in a variety of the moſt amuſing and inſtructive objects, ſuited to every taſte, to every genius; a kingdom furniſhing the moſt intereſting and ample materials for the *pen* as well as for the *pencil;* a more intimate knowledge of which will, in the end, prove more ſatisfactory perhaps than the information collected during a *foreign* tour. The knowledge of *one's ſelf*, and of *one's country*, is truly deſirable, but it is a knowledge which few are able, or bold enough, to attain."

As to the knowledge of *one's ſelf,* deſirable it certainly is, but the moſt difficult, alas! of all knowledge to attain. But the knowledge of *one's country* is eaſily attainable, and unqueſtionably a man ought to acquire it, before he attempts to explore foreign countries. No one appears ſo ignorant as the traveller who is unable to anſwer the inquiries of foreigners reſpecting his native land; and yet, how very large a proportion of thoſe faſhionable gentlemen, who think the *grand tour* an eſſential part of their education, diſplay ſuch ignorance! We hope, then, with Sir Richard, that the United Empire will be fully explored, and that all its natural curioſities will be drawn forth, and all its native beauties diſplayed, before another tour in a *foreign* country meet the public eye. There is a full ſcope for the diſplay of patriotic zeal; ample food for the gratification of a patriotic taſte; and we heartily wiſh, that the pen and the pencil will contrive to give, upon an enlarged ſcale, all the intereſting ſcenery which Great Britain and Ireland afford. There is room for a ſplendid work of this deſcription, and were it executed in a ſuperior ſtyle, and publiſhed periodically, there cannot be a doubt that both the authors and artiſts would receive a very liberal reward for their labours.

"The traveller"—ſays Sir Richard—"who makes IRELAND the object of his excurſions, will experience a double mortification, in finding the books relating to that country ſo few, when compared to (with) thoſe de-

ſcriptive of every other part of our kingdom; and in finding ſo few among the natives who are able to give him ſuch general information as he could wiſh concerning the objects moſt worthy of his attention; but he will every where find a *hand* ready to aſſiſt, and a *heart* open to receive, him in all his difficulties."

The author then proceeds to notice ſuch publications as will be of uſe to the touriſt; that is, ſuch as ought to be read for information before he ſets out on his tour. He afterwards makes the following obſervations reſpecting the mode of travelling.

"The love of liberty and independence is by nature implanted in the breaſt of every Engliſhman: it is not only his birth-right"—(It is not the *love* of liberty but *liberty itſelf* which is the birth-right of an Engliſhman)—" but his guide and upholder through life. On no occaſion, and in no place, will *independence* be more requiſite, or more uſeful, than during the progreſs of an *Iriſh tour*. The traveller muſt not expect to find thoſe comforts and conveniences which he will meet with on the Bath-road, or even in many of the remoteſt provinces of England: he muſt not expect to find poſt-chaiſes and poſt-horſes, ready at a moment's notice, to waft him from the LAKE OF KILLARNEY to the GIANT'S CAUSEWAY; for theſe accommodations are to be found only on the great roads of communication from one city to another. On the *croſs* roads he muſt bear with patience the delays of poſt-boys, and the indifference of poſt-maſters: his purſe will be taxed, and his time loſt. To remedy theſe inconveniences, the touriſt muſt make himſelf *independent*, by being his own poſt-maſter, and his own poſt-boy; in ſhort, he muſt travel with his own carriage and his own horſes: all difficulties will then ceaſe; for if he makes a proper choice of reſting-places, and avoids ſuch a *gîte* as BALYSHANNON (more of which hereafter), all will go on ſmoothly; for he will find excellent roads, with better inns and fare than he would expect from the deſcriptions (which) he has heard, and (from) the impreſſions (which) he may have formed of the general ſtate of the country.

"The traveller, alſo, who does not, previous to his journey, ſupply his purſe with the neceſſary proviſion of caſh and notes, will be ſubject to repeated delays and impoſitions during his progreſs. Theſe may be avoided by exchanging at Dublin his Engliſh money into Iriſh, or by ſupplying himſelf ſolely with the latter; which I think the moſt adviſable.

"The coin, or rather the tokens, of the country, are ſix ſhilling, ten-penny, and five-penny pieces. The difference between the Engliſh and Iriſh currency is one penny in every ſhilling; ſo that the guinea paſſes for 1l 2s 9d; but a premium, varying from one to two or three ſhillings, according to the fluctuation of exchange, is given for them; ſo that the Engliſh traveller ſhould exchange his guineas into Iriſh money in Dublin. The Engliſh ſhillings, if good, will ſometimes, but not always, paſs in the provinces: ſome object to them, if there is no impreſſion of the head; and others weigh them with a little machine made for that purpoſe. Dollars alſo are current at 5s 5d: but the ſupplies that will be found moſt convenient, are Bank of Ireland notes, and the ſeveral Iriſh tokens, which may be procured in *rouleaus* at the national Bank, or will be ſupplied by your banker. With theſe you will have no difficulty in paying your bills on the road, and avoid the neceſſity of taking in exchange any of the ſmall Iriſh

ſhilling notes, many of which, as well as others of larger amount, are forged."

Such information as this is very uſeful to the traveller; and Sir Richard has paid attention to this point of utility, in his Journal, by marking the diſtances from place to place, and by noting the beſt inns in each town. The preface is followed by a long "Introduction," which contains an outline of the Ancient Hiſtory of Ireland, and a Biographical Sketch of ſome of "the principal Chieftains who were employed in reducing that Country to the Power of the Britiſh;"—it ends with an account of the "Civil and Eccleſiaſtical Diviſion of Ireland."

There is a dreadful inconvenience experienced by a traveller who takes his own carriage with him to Ireland, for he is obliged to pay an *ad valorem* duty of four and a half per cent on it on his arrival, and beſides this Sir Richard "paid no leſs than twelve different officers of the cuſtoms." Surely, between two countries which are now ſo cloſely connected as to form but one empire, ſuch vexatious impediments to a more intimate intercourſe ought to be aboliſhed. Indeed, the *union* will never be complete, until the two countries are literally made one, by having the ſame laws, duties, and commercial rights and privileges, ſo as to have no difference remaining, in any reſpect, between them. The Journal is written in a quaint ſtyle, ſimilar to that of Mr. Arthur Young, in his Travels in France; with ſhort ſentences, as if tranſcribed from a note-book, without much attention to grammatical accuracy. We ſhall not attempt to analyze it, but merely trace the route purſued by Sir Richard. From Dublin he went to Mitchelſtown; thence, through Tullamore, Newagh, Killaloe, Limerick, Adair, Tarbert, Tralee, and Ardfert, to the Lake of Killarney. From this laſt place, he went through Mill-ſtreet to Cork; thence to Cloyne, Youghall, Fermoy, Mallow, Charleville, Tipperary, Caſhel, Kildare, and Dublin. After he had thus viſited the ſouth of Ireland, he proceeded on his northern tour. From Dublin he repaired to Trim, thence to Cavan, Enniſkillen, Ballyſhannon, Donegal, Derry, Coleraine, Giants-Cauſeway, Antrim, Belfaſt, Hillſborough, Roſſtrevor, Newry, Dundalk, Slane, Navan, then back to Trim and Dublin. The author takes notice of a curious nunnery, the remains of which are ſtill to be ſeen at Kildare.

"The foundation of this nunnery is attributed to St. BRIGID, the illegitimate daughter of an Iriſh chieftain, who was born in the year 453, and, at the age of 14, received the veil from the hands of St. Patrick himſelf, or from one of his immediate diſciples. She founded a nunnery at KILDARE before the year 484, and about the ſame time the abbey was alſo founded, under the ſame roof, for monks, but ſeparated by walls from the nunnery; which latter came after into the poſſeſſion of the Regular Canons of ST. AUGUSTIN. The nuns and monks had but one church in common, which they entered at different doors."

The *walls of ſeparation,* then, had each a door, and, conſequently, the monks *might* paſs through the ſame door by which the nuns enter the church. It appears, indeed, that the nuns, or at leaſt the abbeſs, paſſed through the door by which the monks entered the church, for, we are told:

"ST. BRIGID preſided as well over the monks as the nuns, and, ſtrange to tell, the *abbot* of this houſe was ſubject to the *abbeſs* for ſeveral years after the death of the celebrated founder, which happened in the year 523. She was interred here, but her remains were afterwards removed to the cathedral church of Down. Amongſt the annals of this nunnery, I find that Dermot MacMurrogh, King of Leinſter, in the year 1135, forcibly took the abbeſs out of her cloyſter, and compelled her to marry one of his own people; and that in 1220, Henry de Loundres, Archbiſhop of Dublin, put out the fire called *unextinguiſhable,* which had been preſerved from a very early time by the nuns of St. BRIGID: this fire, however, was *relighted,* and continued to burn until the total ſuppreſſion of monaſteries."

At the cloſe of the volume, are ſome "General Remarks," honourable both to the good ſenſe and humanity of the author. Several of the burial places in Ireland are left in the moſt ſhameful, the moſt indecent, ſtate;—a ſtate highly diſgraceful to the country. This abominable neglect cannot be too ſharply reprobated, nor too ſpeedily remedied; but we can add nothing to what Sir Richard Hoare has himſelf ſaid upon this ſubject.

"But I ſhould ill perform the duty (which) I owe to my own feelings as a man of humanity, and as a citizen of that community which has ſo lately united each nation (both nations) under the general appellation of *Briton**, were I to quit this ſubject, without noticing more ſtrongly than I have hitherto done during (in) my Journal, the diſgraceful ſtate in which ſeveral of the cemeteries are ſuffered to remain†.

"From the earlieſt ages, and even by the moſt ſavage nations, the greateſt reſpect has ever been paid to the bones and aſhes of the deceaſed; but in Ireland, their ſad relicks, after a ſhort abode in the clay-cold manſion, are again reſtored to light, and the floor of the once-hallowed abbey became white with their thickly mouldering fragments‡.

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* This, we apprehend, is a miſtake, as, ſince the union, there is no common appellation for the inhabitants of the different parts of "the United Empire of Great Britain and Ireland."—REV.

"† The ruined abbies of Liſlaghtin, Ardfert, Mucruſs, and Buttevant, have come immediately under my own obſervation: and doubtleſs many others in Ireland preſent the ſame diſguſting appearance."

"‡ In a note on Mucruſs (Journal) I preſented to my readers Sir John Carr's warning to thoſe ſtrangers whoſe curioſity might lead them to examine the interior of this ruined abbey: and that I may endeavour to impreſs the *Reverend Prelates* to whom I here addreſs myſelf with an idea of

"I addreſs myſelf to you, YE REVEREND GUARDIANS of the Church, and of the *manes* of your fellow-citizens. To you it belongs to reſcue them from their preſent expoſed and diſgraceful ſituation. Examine either perſonally, or by your *Rural Deans*, (if ſuch exiſt) the ſtate of your churches and cemeteries. They are a diſgrace to your country; a diſgrace to humanity. A field of battle only can equal the diſguſting and deſolated appearance which this Iriſh Golgotha preſents to the aſtoniſhed ſtranger. 'Your taſk is eaſy, and your burden will be light.' A charnel houſe of ſimple architecture, correſponding with that of the adjoining ruins, and placed under ſome aged yew tree, with the plain and impreſſive motto of VICIMUS over its portal, would add both awe and intereſt to the hallowed ſcenery. Who has not beheld with ſuch like ſentiments the oſſuary at Morat, in Switzerland, where the mouldering remains of the Burgundian army record to future ages the triumph of the brave Helvetians? and who does not view even the repreſentation of the Scull Chamber in Mr. Barrow's deſcription of *Cochin-China*, with a certain degree of awe and reverence!"

If we miſtake not, this ſingular monument of Swiſs heroiſm, which was formerly to be ſeen at Morat, has been removed by the French, who thought it reflected diſcredit on their anceſtors.

The author gives a gloomy account of the ſtate of the Police of the metropolis, which, though the ſeat of the vice-regal government, is alſo the ſeat of "miſery, filth, and beggary;" and indeed he aſſures us, that the ſame mixture of magnificence and meanneſs pervades the whole country. The deſcription of the labouring claſs of people, as taken from native writers, is ſtill more dreadful; but it appears evident to us, that it is chiefly owing to their extreme idleneſs.

"To each cabin is attached a plot of ground, of about an acre in quantity, which is cropped alternately with oats and potatoes, and ſometimes a ſmall portion of flax is added. With theſe ſupplies the cottier reſts contented; the potatoes and oats afford him food for the year, and the flax is ſpun into linen by the female part of his family: the overplus of corn and potatoes ſerves to fatten a pig, which is generally ſold to defray a part of his rent, the remainder of which is made up by manual labour; and thus all his *real* wants being ſupplied, the reſt of his time is ſpent in total inactivity. I fear the character applied to the Iriſh by Giraldus de Barri, in the twelfth century, may in ſome degree be applied with equal propriety to them in the *nineteenth*. 'Alone given up to eaſe, alone abandoned to ſloth,

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the diſgraceful and revolting ſtate in which its cemetery is ſuffered to remain, I will add an extract from a ſtill later publication, '*Illuſtrations of the Scenery of Killarney, by Iſaac Weld, Eſq.*' In ſpeaking of *Mucruſs* Abbey, this writer ſays, 'In a paſſage leading to the cloyſter, I once found a head with a conſiderable part of the fleſh of the face, and nearly the entire hair upon it, literally rolling under my feet.'"

they think it the greateſt delight to be free from labour; they think it the greateſt opulence to enjoy their liberty.'"

This is preciſely the diſpoſition of the African negroes in the Weſt Indies. But whence does this habitual idleneſs ariſe in a people of quick parts, and poſſeſſed of many excellent qualities? Without venturing to anſwer this queſtion, we ſhall obſerve, that as they are acknowledged by their own writers to be very ſuperſtitious, and very attentive to their religion, and as we alſo know, from the ſame authority, that their prieſts have an unbounded influence over them, it ſeems clear that *they* might cure them of this pernicious habit, and make them induſtrious and good ſubjects in all reſpects, if they choſe ſo to do: we fear, however, that their influence is exerted for far different purpoſes; and ſo long as that ſhall be the caſe, all hopes of meliorating the condition of the Iriſh peaſantry will be vain. If, indeed, as Sir Richard inſinuates, employment cannot always be found for the peaſantry, their idleneſs is ſo far involuntary; but that muſt be the fault of the gentry of the country, who ought, we ſhould ſuppoſe, by right management of their property, to find them ample employment. The Iriſh farmers, it ſeems, are very little better than the peaſants in point of comfort.

"If we aſcend one ſtep higher, we ſhall find a peaſant renting a ſmall farm, from eight to ten guineas a year, which enables him to keep a ſmall dairy; but perhaps this claſs of men might be employed with more advantage to themſelves and the public, if they worked for a more extenſive farmer."—We muſt interrupt our quotation juſt to remind our author, that if there be not ſufficient employment for the peaſantry who hold no land, there cannot be employment for the others.—"Of theſe, the ſtranger would ſuppoſe there were *none*, if he judged only from the general appearance of the farms and their offices; for we ſee no conveniences of ſheds, ſtabling, fenced rick-yards, &c. &c. as in England; nor is the houſe of a farmer, renting three or four hundred pounds a year, at all better than many of the cottages of our labouring poor: and until a new and more advantageous ſyſtem of letting eſtates is adopted; until the claſs of *middle men* is annihilated; and until the land-holder condeſcends to look with his *own*, and not his *agent's* eyes, over the plans of his eſtate, the agriculture of the country can never be improved to that degree which the great fertility of its ſoil demands; nor can the wretched ſituation of the labouring poor be materially amended."

In a note Sir Richard has theſe remarks on the *middle men:*

"The *middle man* has been deſcribed as the cauſe of the miſery and poverty in the lower claſſes, and in England is conſidered as a ſort of *non-deſcript monſter;* in fact he is the natural reſult of a competition for land, and of the *long leaſes* generally granted in this country; and this miſchief reſults from the abſolute want of a proper form of leaſe to guard againſt it. In a competition for lands, men capable of paying great rents, and

(of giving) good ſecurity, for the rents of large tracts of land, *neceſſarily were* preferred, and the *long* terms univerſally given in former times, and *ſtill* very frequently, render it almoſt impoſſible to prevent the grounds (from) being *re-let;* no man can be *compelled* to occupy ground during the whole continuance of a leaſe, which may, and often does, laſt 60 or 70 years; a leaſe of three lives, or 31 years, which is not an uncommon leaſe, even now, often extending to that term. This length of leaſe, and the power of *re-letting*, encouraged *jobbers* of land, who took large tracts to *re-let*, and of courſe they neceſſarily enhanced the rent of the ground; but it is deſirable there ſhould be a competition for every thing, and no article can be for a long time above its value. In fact it appears to me, that the whole miſchief of the middle man might be prevented by a non-alienation clauſe, under certain modifications, the object of which ſhould be, not to oppreſs a tenant under a long leaſe, by forcing *him* or *her* to occupy ground when in a ſtate of infancy or inability; and, on the other hand, to take care that, when re-let, it ſhould be done on terms to guard the proprietor from injury, and the under-tenant from oppreſſion. It is the practice of all *middle men* to re-let for a term ſhorter by *one*, *two*, or *three* years, than that for which they hold the ground; their object in ſo doing is to *re-enter* into poſſeſſion, in order to appear before the head landlord as the *tenant in occupation*, and to treat for *a new leaſe:* and the conſequence of this practice is as fatal to the proſperity and induſtry of the under-tenant, as it is to the general improvement of the country; for the under-tenant, who occupies and tills the ground, knows that, at the expiration of his term, the *middle man* will turn him out, in order to treat *himſelf* with the landlord for a new leaſe; and in fact all connection between the proprietor of the ſoil, and the man who tills it, is cut off: the latter can rarely look up to the former for encouragement, without creating the jealouſy of the *middle man*, and inſtigating him ſtill more to remove the under-tenant as ſoon as his leaſe is at an end; and of courſe the under-tenant has no motive to improve the ground he occupies, or to look to any thing but the immediate return. Proprietors of land have *of late* preferred letting it to the *occupiers*, and leaſes of 21 *years* are now becoming very common, whilſt the increaſed price of land, and increaſing means of paying for it among the middle claſſes, are rapidly doing away the *middle man*, or *land jobber*, by profeſſion. One of the greateſt of theſe from *re-let* ground has profit rents of 4000*l.* per annum."

We do not think that Sir Richard has here made out a very clear caſe reſpecting the hardſhips experienced by the under-tenant; becauſe if he has his land upon a leaſe for years, it matters not to him whether he holds it from *A*, the jobber, or *B*, the landlord. And, as he *knows* that he muſt not expect a renewal of his leaſe, he is under no uncertainty, and acts accordingly. It is his buſineſs, when he takes the land, to ſee that he does not give more for it than it is worth; and if he does, he has nobody but himſelf to blame for it; and if he does not, he has nothing to complain of. We cannot, therefore, perceive in this arrangement, however objectionable it may be in other reſpects, any thing "fatal," or even injurious, "to the proſperity and induſtry of the under-te-

nant," or indeed "to the general improvement of the country." So far then is he from having "no motive to improve the ground he occupies," it appears clear to us, that he has preciſely the *ſame motives* for ſuch improvement as any other farmer has who holds land upon leaſe. And theſe motives are very powerful, becauſe unleſs he cultivates his land properly, he cannot expect to derive the ſmalleſt advantage from it. As to a *non-alienation* clauſe in a leaſe for lives, or for 31 years, it would indeed be prepoſterous; but leaſes for 21 years are certainly more eligible; and into theſe leaſes might be introduced a clauſe, by no means uncommon in England, to prevent the leſſee from underletting without the permiſſion *in writing* of the leſſor; and the mode of cultivation, at leaſt for the two laſt years of the term, ſhould be provided for in the leaſe. It muſt not however be ſuppoſed that this practice is *peculiar* to Ireland; for under-leaſes, and the transfer, and ſale of original leaſes, are very frequent in Great Britain. Still it is a very deſirable thing that a cloſer connection ſhould ſubſiſt between the landlord and tenant in Ireland; and that the tenant ſhould be, generally ſpeaking, the real holder of the land. But we apprehend that the evil which is moſt felt is the *want of capital*, without which land cannot be properly cultivated. Landlords ought unqueſtionably ſo far to ſupply this defect as to provide every farm with proper buildings and accommodations of every kind; but that alone would not be ſufficient, for it is always neceſſary to expend a conſiderable ſum on taking a farm, as well for the purchaſe of horſes, cattle, and other materials of huſbandry, as for getting the land into proper order. If a farm be *ſtarved* from the want of ſuch things, it is ſure to ſtarve the tenant. No man ſhould take a farm of 100 or 150 acres with a leſs capital than 800 or 1000*l.* If he do, he will neither do juſtice to the land nor to himſelf. Before, then, the greateſt advantage can be derived from the fertility of the ſoil in Ireland, there muſt exiſt a body of farmers, poſſeſſed both of induſtry and capital; then, and not till then, will it become a thriving country. One thing, indeed, more fatal to the proſperity of Ireland than middle men, or any other evil, is the conſtant feuds and commotions which, by rendering property inſecure, and life itſelf unſafe, deter many of thoſe who have property in the country from reſiding on their eſtates; and prevent opulent adventurers from this iſland from carrying their capitals thither. This evil, we firmly believe, it is more in the power of the Romiſh prieſts to remove, than of any other body of men, even of the government itſelf. But until they renounce, by a formal ſentence of their church, the ſanguinary decrees of their councils (which their Primate has recently aſſured us they are bound to obey), for the extermination of heretics, and abjure the unchriſtian doctrine of excluding from the benefits of Chriſt's death all who are without the pale of their own church, they

muſt excuſe thoſe who believe that they cannot, conſiſtently, entertain a wiſh for its removal.

We paſs over the ridiculous compliment to the "diſtinguiſhed ſubject" in the note to p. 309, to ſpeak with commendation of the author's juſt notions of the importance of *planting*.

"I could wiſh that more attention were paid to one important claſs of rural improvement, namely, *planting;* the more important, as the whole iſland is ſo peculiarly deſtitute of wood. I am ſurpriſed that it has not been more generally attended to, as there is a moſt excellent regulation eſtabliſhed by Parliament both to encourage and benefit the planter.

"I never ſaw a country better adapted to the growth of trees, both in climate and ſoil. Whilſt the richer ground is calculated for the oak, aſh, and elm, and the poorer and more mountainous for the larch and birch tree, the wet and marſhy ſoil would repay a very high rent by the cultivation of willow.

"The utility of the three former ſpecies of timber trees, for every purpoſe of building and agriculture, is too well known to need any comment. The *thinnings* of the larch (which, in the firſt inſtance, ſhould be planted thick, in order to ſhelter each other) would in a very few years repay the planter for his *firſt* expences. This tree, at the growth when firſt thinned, appears to me admirably calculated for the raſters of Iriſh cots, for which there is ſo great a demand throughout the whole country. The conſumption alſo of willow in making baſkets, and carts employed in the carriage of turf, is ſo great, that marſhy and otherwiſe uſeleſs ground could not be more profitably employed than in the cultivation of that plant."

The parliamentary regulation to which the author here refers is explained in the following note.

"For the encouragement of planting, the legiſlature paſſed an act, by which the *propriety* (property) of all trees planted by tenants (under leaſes for lives, or for any term exceeding 12 years) becomes veſted in the tenant, provided he regiſters at the quarter ſeſſions the trees ſo planted; for which purpoſe he muſt firſt give notice, either in the gazette, or by a notice ſerved upon his landlord, or his agent, of his intention to regiſter. He muſt then make oath of the *number* of trees planted by him within the laſt 12 months, ſtating the denomination of land, the name of his landlord, and the term of his leaſe; this is regiſtered by the clerk of the peace, and a copy given to the planter. At the expiration of the leaſe, all trees ſtanding on the farm are to be offered to the landlord at a valuation, and if not purchaſed by him, the perſon who regiſters, or his repreſentative, may cut down and carry off the timber. Hitherto no inconvenience to the landlord has been felt, but one appears evident, and not unlikely to occur; namely, by felling the trees upon an acre of ground, and leaving the roots in the ground, the land may be left uſeleſs, or the landlord obliged to incur a heavy expence by clearing it. I think the act ought to be amended, by obliging the tenant to *clear* the ground, which might be done at no great expence, if, inſtead of *cutting* down, he *ſtubbed* up the trees."

This is the beſt mode of encouraging planting; ſo far, how-

ever, from any thing like the prevalence of this ſpirit in England, landlords generally, if not uniformly, take care, by a ſpecial clauſe in the leaſe, to appropriate to themſelves any trees, even fruit trees, which the tenant may plant, which is tantamount to a prohibition to plant; for what tenant would be ſo ſenſeleſs as to incur the expence of purchaſing and planting trees for the benefit of his landlord! As to the *clearing the ground*, that is a matter of very little conſequence, ſince the roots dug up, and ſold for fuel, would nearly, if not entirely, defray the expence.

The book concludes with ſome obſervations on the climate of Ireland, which is particularly mild and genial, and on the hoſpitality of the natives, which deſerves every encomium that can be beſtowed on it. Indeed, we are ſorry to ſay, as the confeſſion muſt be mortifying to an Engliſhman, that both the Iriſh and Scotch greatly exceed us in that ſocial virtue, ycleped *hoſpitality*. Our readers will perceive, from the account which we have given of this volume, that notwithſtanding many inaccuracies of ſtyle and language, evidently the effect of careleſſneſs or haſte, it is not to be claſſed among common journals, and that it contains matter both curious and intereſting.

A Compendious Syſtem of Geography, as connected with Aſtronomy, and illuſtrated by the Uſe of the Globes, with an Appendix. By the Rev. Thos. Roſs, A. M. Senior Miniſter of the Scotch Church in Rotterdam. Maps and Plates. Pp. 780. 8vo. Edinburgh. Murray, London.

THE multiplicity of modern Syſtems of Geography, although it is no proof either of the utility or neceſſity of this branch of knowledge, is at leaſt a demonſtration of the public curioſity and deſire of more extenſive information on ſuch ſubjects. The ſcience of geography, however, reſts on a more ſubſtantial baſis, and has higher claims upon our attention than thoſe which reſult from mere curioſity, or even commercial intereſt; it is connected with that ſentiment which unites man to his ſpecies, and to ſeek the pleaſures of civilization in the mutual knowledge and interchangement of good offices between nation and nation. The intimate knowledge of the external and internal features of countries, of their peculiar climates and natural productions, and of the national character, (ſo far as it may be modulated by ſuch incidents) contraſted with the accidental circumſtances of manners, of political inſtitutions, religious eſtabliſhments, and moral principles and practice, render geographical ſcience, properly ſo called, if not an eſſential, at leaſt a very important auxiliary to the general progreſs of human wiſdom. The ſubject, indeed, in this view, is certainly beyond the powers of vulgar minds, and, above all

others, is particularly ill adapted for the diſcuſſion of that moſt numerous claſs of modern compilers, who find it much eaſier to deal in the airy and deluſive viſions of their imaginations than in the ſober exerciſe of reaſon and judgment. That the writer of the volume before us, however, has not ſervilely purſued ſuch a courſe, will appear in the following extract from his preface, which points out the true objects of geographical reſearch.

"Few places comparatively there are," ſays Mr. Roſs, "of which the general aſpect, the ſoil, and the productions, with all thoſe external circumſtances of ſituation, climate, ſeaſons, and accidental occurrences, which enhance or diminiſh their importance, are known with any ſatisfying degree of minuteneſs; ſtill fewer of which we can enter into the *private feelings* of the inhabitants, and mark the more important circumſtances of *religious* principle, or *ſuperſtitious* terror, of political freedom, or deſpotic tyranny; of cuſtoms, habits, and diverſions; of food, clothing, and lodging; and the innumerable objects of fear and hope, of averſion and deſire, which have the moſt powerful influence on the enjoyments and ſufferings of life; which alone give deciſion to character, and a ſpring and energy to active exertion: yet theſe conſtitute the very ſoul and eſſence of geography."

A faithful delineation of the phyſical, political, and moral features of the different nations of the earth, will, we fear, be long a deſideratum in literature. The numerous abortive attempts which have hitherto appeared, fully prove the difficulty and arduouſneſs of ſuch a work, and are much better calculated to generate deſpondency, than to inſpire hope. Books of geography, in common with almoſt every other ſpecies of literature, have been made ſubſervient to the general fanaticiſm, which has bewildered both the heads and hearts of nearly half the civilized world during the laſt twenty years. In conſequence of this calamity, many of the modern ſyſtems of geography exhibit ſuch a mixture of fact and fable, of truth and falſehood, of deluſive humanity and imbecile or perverted reaſon, as render them not only inadequate to communicate the rational principles of geographical ſcience, but highly dangerous to the minds of ſimple and credulous youth. Among the moſt contemptible and moſt fantaſtical of theſe effuſions of diſordered imaginations may be ranked a volume, entitled, the Elements of Geography and Civil Hiſtory, publiſhed under the name of Walker, and apparently deſigned to circumvent all true ſentiments of religion and moral juſtice. Very different indeed are the objects and principles of the preſent author, who has furniſhed a work of much greater geographical accuracy, and very well adapted to ſupercede the uſe of ſuch a dangerous compilation.

The arrangement of Mr. Roſs's Geography preſents nothing new, but it poſſeſſes the very deſirable merit of retaining all thoſe names and diviſions of countries which have been conſecrated by

time, and engraven on the page of hiſtory, without confounding them with the barbarous epithets of Babyloniſh innovators and modern uſurpers. The account of the United Provinces of Holland, with which the author, from his reſidence in that country, appears to be intimately acquainted, will be read with intereſt at the preſent period, when the republic of Batavia has been metamorphoſed into the kingdom of Holland, over which a king of the Buonapartean family *occaſionally* preſides. The actual decadence of Holland, however, is much greater than Mr. Roſs ſuppoſes, eſpecially ſince its total ſubjugation to Buonaparte. Yet its former riches and induſtry, as here repreſented without any exaggeration or partiality, muſt excite ſerious and ſalutary reflections in the minds of thoſe who have any juſt notions of its preſent calamitous ſituation, and the now groſs immorality and intemperance of its famiſhing inhabitants. The diſtinction of the Netherlands, and the ancient diviſions of that country, are very judiciouſly retained. The old diviſions of Germany are alſo carefully particularized, and readers of newſpapers, who may be otherwiſe little acquainted with geography, will here find the means of forming ſome juſt notions of the territorial revolutions and general overthrow of ſtates and principalities, which are daily taking place on the ill-fated Continent.

The account of France, particularly the hiſtorical ſketch of the revolution*, is highly intereſting, and contains ſeveral new facts and judicious obſervations with which the public have not before been favoured. It exhibits throughout marks of good ſenſe, acute reaſon, and many juſt views of French policy and ambition. The following diſpaſſionate and rational character of Buonaparte, deſerves the attentive conſideration of thoſe who are ſtrongly impreſſed with certain ideas of his greatneſs and power.

"Without wiſhing to detract from the talents and character of Buonaparte, which ſo many are diſpoſed to admire, and not a few to eſteem†, we may be allowed to obſerve, that he arrived in France at a period peculiarly favourable for any project he might entertain or undertake. Some change was abſolutely neceſſary, and earneſtly deſired by men of all parties; and on the 8th and 9th Nov. 1799, a revolution was eaſily accompliſhed, more by the intrepidity of others than of himſelf, which placed Buonaparte at the head of the ſtate. It is melancholy to remark on this occaſion, with what eagerneſs the contemptible mob of the councils contended for the preſervation of that conſtitution which they themſelves had contributed to annihilate, and with what anxious haſte they repeated oaths which they had repeatedly broken, and which they were ſoon repeatedly to break again. In aſſuming the ſovereign authority, Buonaparte made

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* This was furniſhed to the author by a friend.

† This is certainly a miſtake; many doubtleſs *admire* him, but it is ſcarcely poſſible that any one can *eſteem* him.—Rev.

many promiſes which he never intended to perform. But he inſpired new hopes into the nation, and new vigour into all the departments of the ſtate, and all parties were eaſily induced to give ample credit to his hyperbolical pretences, and hypocritical promiſes. *The ruling principle of his conduct has been deception.* He has literally (though not in the apoſtolic meaning of the injunction) become all things to all men. He has uniformly addreſſed the paſſions of mankind; and as paſſion is blind, his motives have been eaſily overlooked. He has flattered one party, frightened another, corrupted a third, and *deceived all.* He boldly blamed actions, and manfully confuted principles, which he formerly performed, profeſſed, or approved, and which, whenever it has ſuited his purpoſe, he has performed, profeſſed, or approved again. The immediate conſequences of his uſurpation were ſalutary, for no change could be for the worſe; and as the contemptible jealouſies and impolitic conduct of the allies afforded him ample means of deranging their plans, he was ſoon enabled to furniſh the French nation with the food of empty honour, and to blind their eyes with the thundering applauſe of triumphs, not leſs diſaſtrous to them than to the world.

"It is not in ſuch a work as this, nor at the preſent period, that his character can be fully developed and juſtly eſtimated. It may indeed never be poſſible to diſcover all the windings of his policy, all the extent of his ambition, all the efforts of his malice, and all the acts of his cold-hearted cruelty. He has thrown around him an atmoſphere of dark and impudent deception, which the world in general ſeems unwilling to penetrate, and which, operating on the eyes of no ſmall portion of mankind, ſerves not only to obſcure whatever is vicious or unſeemly, but to give the whole ſuch forms of grandeur and ſolidity, as *weak* or *vitiated* organs are diſpoſed to receive. Happily for the thinking part of mankind, however, a ſufficient number of ſtrong facts have eſcaped the efforts of deception and tyranny, to enable poſterity to form, if not a complete, at leaſt a uſeful, eſtimate of his character and views. One thing is obvious, that egotiſm has been the ſupreme agent with almoſt every individual whom the revolution has raiſed to eminence; and if this ſhould be in the ſmalleſt degree doubtful with reſpect to any other revolutionary character, none but a fool or a madman can now queſtion it with reſpect to the illuſtrious Corſican. He holds the whole human race in the moſt ſovereign contempt, and could ſacrifice without compunction half the habitable globe to gratify the paltry paſſion of a moment. He has been profuſe in promiſes, in virtuous and high-ſounding pretenſions, to which he has never paid attention for one moment after they were uttered, farther than that, while he was uniformly purſuing his own ſchemes and policy, they ſhould produce a certain temporary effect on the mean or powerleſs objects of his deception. But though he has thus at various periods thrown out a thouſand pretexts, and a *thouſand times deceived thoſe who, from fear, or force, or folly,* have *truſted* to him, he has always with *matchleſs impudence* brought forward others equally calculated to puſh him on his way, and to be forgotten.

"Coming into power at a period peculiarly fortunate, he might indeed have become the greateſt character which the world ever ſaw. Putting the reſtoration (the happieſt event which could happen for France or Europe) out of the queſtion, had he poſſeſſed any *political ſagacity*, any ſenſe

of morality, any principle of moderation, he might have reſtored the world to permanent tranquillity, have become the benefactor of humanity, and, without a murmur in France, or a regret in Europe, have become the head of a new race of monarchs. It is, however, doubtleſs, happy for mankind, that he who has the villany to uſurp power, has ſeldom the moderation neceſſary to retain it, and that the violence and injuſtice which lead to his riſe lead alſo to his downfall. It may yet be long before the period arrive, when outraged humanity will, in this inſtance, be avenged; but it probably does not require the ſpirit of prophecy to foretell, that the ſucceſſor of Napoleone, Emperor of the French, and King of Lombardy, will neither be Prince Joſeph, nor Prince Louis, nor any of their race."

We could cheerfully extract ſeveral pages more of this able and intereſting ſketch of the French revolution, but that we have already extended beyond our limits. The author, who appears to have been intimately acquainted with ſeveral leading characters in that long tragedy, ſtates that he was in poſſeſſion of papers containing indirect overtures from the Directory in 1795 to Louis XVIII, to reſtore that monarch, but that the negociation was miſmanaged by that fatality which ſeems to have purſued the houſe of Bourbon. He alſo ſtates, on the authority of a French general of diviſion, that Buonaparte, when his feigned overture for peace was rejected by this country in 1800, "*jumped for joy*, exclaiming that he had been *more fortunate* than he had *dared* to *expect*; that *peace was not his object*, nor at that time *deſirable* to him; and that he was now enabled with eaſe and certainty to lead all Europe along with him in the belief that England *alone* was to blame in the continuance of the war, which he juſtly conſidered to be of more value to him than an army of 100,000 men." Yet ſome perſons in this country will ſtill believe that Buonaparte was ſincere, in defiance of common ſenſe and the evidence of facts.

We muſt notice ſome of Mr. Roſs's excellent remarks on the United States of America, which will be found of particular intereſt, eſpecially at the preſent juncture, to enable us to form juſt notions of the real character and principles of theſe deſcendants of Britons. Some idea may be formed, perhaps, of their vices from the author's obſervations on their almoſt total want of religion.

"Of the United States of America, and of them alone, of all the nations that ever exiſted, or now exiſt upon earth, it may be ſaid—here is no ſtated religion. In this nation there is no ſyſtem of doctrines, no form of worſhip, no ſacred inſtitution, no divine ordinance, no ſpecies of faith, no rule of holy practice, which is ſanctioned or encouraged by the ſtate, or for the obſervance of which any legal proviſion is made; but every man is allowed to worſhip, or not to worſhip, God, in the manner that ſeems moſt agreeable to himſelf; and this, by a ſtrange and monſtrous perverſion of language, is called the perfection of liberty, the eſſence of religious

toleration! Let the reader peruſe the conſtitution of the United States, and he will there ſee that not one word of religion, even *the belief of the exiſtence of a God*, is required to qualify a man for holding the chief offices of the ſtate; nay, that it is expreſsly declared, 'that no religious teſt ſhall ever be required as a qualification to any office or public truſt under the United States.' Thus we have ſeen a people, deſcended from chriſtian anceſtors, and who had long been bleſſed with chriſtian privileges—a people poſſeſſing the moſt enthuſiaſtic zeal for the public good—a people who ought to have been enlightened by all the learning and philoſophy of Europe, and who had before their eyes the experience of all paſt ages, the hiſtory of human ſociety, and the well known cauſes of proſperity and miſery in other governments, to aſſiſt them in the choice of a conſtitution; we have ſeen this people omitting in their ſyſtem of government, as altogether unworthy of regard, that article which of all others has, in every age and nation of the world, and in every ſtate of human ſociety, appeared to all wiſe legiſlators of the moſt indiſpenſable importance, and which, in the nature of things, and from the frame and conſtitution, and preſent circumſtances of man, is and muſt be the moſt eſſential to his happineſs, even in a preſent life.

"In this ſpeculating and philoſophizing age, indeed, it may be deemed an event extremely fortunate, that a circumſtance of ſuch extenſive conſequence ſhould be fairly put to the teſt of actual experiment, and that the intereſting fact ſhould be aſcertained with unqueſtionable certainty, How far religion can exiſt or proſper in a land, when caſt upon the wide world, uncheriſhed and unprotected by her natural guardians. And as a people has been found of ſufficient courage to make the experiment upon themſelves, the reſult, however calamitous to them, may, through the divine bleſſing, tend to the general benefit of the human race. It is yet but a very little while that the cauſes have been allowed to operate; nor could they poſſibly have produced their full effect; yet enough has already appeared to furniſh a *moſt awful warning to every nation upon earth*, and to convince every unbiaſſed mind, that the United States are advancing towards *univerſal infidelity* and *atheiſm*, with as *rapid* a *progreſs* as the moſt ſanguine ſpeculatiſt could deſire!"

The conſequences of ſuch principles are eaſily conceived. The characters of men indifferent to, and ignorant of, all religious ſentiment, in a country where there is no fixed principle of honour, the only ſubſtitute for more exalted ideas, it is evident, muſt be influenced by no higher motives than thoſe of mere phyſical ſelf-preſervation. This is actually the fact, and although aſſaſſinations and robberies are not yet quite ſo common as in ſome parts of Italy, the *art* of *ſwindling* has been carried by the Americans even to much greater perfection than it has attained in France. The portrait, indeed, drawn of them by their countryman, Dr. Morſe, is truly hideous. Their "dictatorial, reſtleſs, litigious, and querulous ſpirit, and their *vanity*," he aſcribes to their having either too much or too little learning. In ſome ſtates, however, it is not correct to ſay that religion is not protected; on the contrary, it is not only unprotected but even *perſecuted* in Rhode Iſland, where a "peculiarity which diſtinguiſhes that ſtate from every other Proteſtant country in the known world, is *that no*

CONTRACT *formed by the* MINISTER *with his people is* VALID *in* LAW!!" The conſequence of this moſt infamous law is, that many of the people are not Chriſtians; that they ſuffer their children to grow up and even aſſociate with women (for they do not trouble themſelves with the ceremony of marriage) without ever being baptized! that they are drunkards, liars, ſwearers, gamblers, horſe-racers, cock-fighters, bullies, and ſwindlers; that their Sundays are devoted to every poſſible kind of debaucheries which diſgrace vulgar fairs, with every kind of fighting, gaming, drinking, and diſſipation. Among the favourite Sunday ſports is the following *horrid* ſpecies of diverſion called *gouging*. "When two boxers are wearied fighting and bruiſing each other, they come, as it is called, to cloſe quarters, and each endeavours to twiſt his fore-fingers into the ear-locks of his antagoniſt. When theſe are faſt clenched, the thumbs are extended each way to the noſe, and the *eyes are gently turned out of their ſockets!* The victor for his expertneſs receives ſhouts of *applauſe* from the ſportive throng, while his poor *eyeleſs* antagoniſt is *laughed at for his misfortune!!!*" How trifling is the barbarity of Spaniſh bull-fighting, or even the Italian ſtiletto, in compariſon with this! "*Temperance* and *induſtry*, we are told, are not to be reckoned among the virtues of the Americans;" in ſhort, honour and honeſty, truth and humanity, Chriſtianity and moral juſtice, are equally deſpiſed in the United States; and to detail even but a few particulars of their *ſwindling*, would require a volume to convey any adequate idea of the machinations of inſatiable avarice and fraudulent diſpoſition. They illuſtrate the maxim *corruptio optimo:* as England has given exiſtence to the greateſt and beſt of men, ſo her degenerate deſcendants beyond the Atlantic have the misfortune of evincing human nature in the very worſt ſtate which has ever yet been known. They have literally "out-heroded Herod," and many of the Iſraelites have fled that *free* country.

We have noticed ſome errors in this "Compendious Syſtem of Geography and Aſtronomy," particularly reſpecting the qualifications of Engliſh members of parliament, but they are not ſuch as to detract from the general merit of the work, which is perſpicuous, conciſe, and methodical. The introduction to aſtronomy, and the uſe of the globes, will be found very ſatisfactory in theſe branches, and the maps and plates are much better executed than uſual for ſuch works. Upon the whole, neatneſs and utility are conſpicuous in every page of this thick volume of Geography.

The Epics of the Ton; or the Glories of the Great World: a Poem in two Books, with Notes and Illuſtrations. 8vo. Pp. 274. 7s 6d. Baldwins. 1807.

WHERE good morals, good ſenſe, and good poetry, combine to

make a book palatable, faſtidious indeed, or rather groſsly vitiated and depraved, muſt that taſte be, which either *nauſeates* it, or cannot *digeſt* it. Theſe Epics are divided into two parts; called, the *Female Book*, and the *Male Book*. The firſt, both in order and merit, claims our earlieſt attention; and, indeed, ſo much intereſting matter does it contain, that we ſhall devote our *undivided* attention to it at preſent, reſerving the laſt for *future* notice. The Female book is a picture gallery, in which the portraits of a number of ladies, highly diſtinguiſhed in the annals of faſhion, are exhibited. They are drawn to the life, by the hand of a maſter, and are arranged with ſingular taſte.

In a note, near the beginning of the book, the annotator condemns, with great propriety, the licentiouſneſs of many of our modern Poems, and he quotes ſome lines, extracted from the *Morning Herald* of the 25th of October laſt, which diſplay a conſiderable degree of humour.

"ON CERTAIN LICENTIOUS POEMS LATELY PUBLISHED.

"O liſten to the voice of love,
Wild boars of Weſtphaly!
Your pretty hearts let muſic move,
'Tis Mauro's harmony.

"Your ear incline, ye gentle ſwine,
While he extols your loves;
For though from you he learnt to whine,
Yet he the ſong improves.

"Liſten, each briſtly beau and belle,
And leave the genial tray;
You'll find the poet's ſong excel
Freſh acorns and ſweet whey.

"O liſten to the voice of love,
Ram cats on moonlight tiles,
The minſtrel of the lemon grove
Records your Cyprian wiles.

"Ye goats that ply your nimble ſhanks
On ancient Penmanmaur,
Bleat him your thanks, who ſings your pranks,
While ſatyrs cry *encore*.

"And all ye Incubi that ride
The night-mare through the gloom,
The chorus ſwell.—Your poet's ſhell
Is ſtrung from Circe's loom."

Of ſome of the *mawkiſh* bards of the preſent day, who miſtake the nonſenſical prattle of children for the dignified ſimplicity of nature, and who, in order to avoid affectation, have recourſe to the ſilleſt puerility, both the poet and his editor (for we are informed that the *notes* are the ſole production of the latter) entertain very juſt notions.

" Should'ſt thou, my lay, ſhine ſplendid as thy theme,
Like ruſhlights to thy ſun, all bards ſhould ſeem:
Then ſtill might Southey ſing his crazy Joan,
Or feign a Welſhman o'er th' Atlantic flown;
Or tell of Thalaba the wondrous matter,
Or with clown Wordſworth chatter, chatter, chatter;
Still Rogers bland his imitations twine,
And ſtrain his memory for another line;
Good-natured Scott rehearſe in well-paid lays
The marv'llous chiefs and elves of other days;
Or lazy Campbell ſpin his golden ſtrains,
And have the Hope he nurtures for his pains."

Theſe, however, are not all mawkiſh poets; the two laſt, at leaſt, have drunk deep of the Pierian ſpring:—but let the notes illuſtrate the text.

" This man, (Southey) the Blackmore of the age, if we look at the number of his Epics, might become its Dryden, if his fancy were chaſtened by judgment, and his taſte cleanſed from the maggots of the new ſchool. But, miſtaking facility of compoſition for inſpiration, and imagining that to reſtrain the overwhelming flood of his verſification would be to dam up the pure current of genius, his ſwoln torrent is likely to overflow for a while, and then ſubſide into a very pitiful ſtreamlet. But it is in vain to admoniſh.—*Volvitur et volvetur*—alas! that we cannot add—*in omne volubilis ævum!*"

" Every one knows how meritoriouſly Wordſworth has laboured to bring back our poetry to the ſimplicity of nature. In his unſophiſticated pages we diſcover no gaudy trappings, no blazing metaphors, no affected attempts at poetical diction. Every thing is pure from the hand of untutored nature; nor do we diſcover a ſingle thought or phraſe that might not have been uttered by a promiſing child of ſix years old. What an improvement is this on the laboured conceits of Pope! on the learned lumber of Milton! Yet I will aver, that there may be found in Wordſworth beauties which theſe poets never reached, nor even dreamt of. Produce me from all their writings any thing to match the ſimply affecting tale of Goody Blake and Harry Gill; or a line in which the ſound ſo well correſponds with the ſenſe, as in the following deſcription of Harry's doom—

" ' ——— His teeth went chatter, chatter,
Chatter, chatter, chatter, ſtill.'

What renders the beautiful ſuperiority of this mode of expreſſion ſtill more ſtriking, is the facility with which it may be employed, with equal effect, on a thouſand different occaſions. For example, it might be ſaid of Goody Blake, who now wanted the teeth:

Her gums went mumble, mumble,
Mumble, mumble, mumble, ſtill.

Or of ladies on pattens—

Their feet went clatter, clatter,
Clatter, clatter, clatter, ſtill.

Or of the perſevering efforts of a dog at a furze buſh—

Here Lightfoot he made water, water,
Water, water, water, ſtill."

"There is much in the *title* of a book; and if there is nothing elſe for which an author deſerves praiſe, ſtill his ingenuity ought to be applauded if he has deviſed a happy appellation for his work. Every one feels the *pleaſures of memory:* the very words excite a thouſand agreeable aſſociations; and miſerable muſt the minſtrel be, who cannot chime in a few notes that will pleaſe, when the ſoul is ſo fully prepared to enjoy them. On ſuch an occaſion, the unoffending ſtrains of Rogers,—ſoft, delicate, poliſhed, ſympathetic youth!—could not fail to be intereſting; but he may thank the bleſſed powers of verſe that Goldſmith lived, and that the Traveller and the Deſerted Village were written."

"In former days poets, we are told, could not make a bare livelihood of the fruit of their brains. They might ſing like Syrens, and beg like gipſies, and yet after all they could ſcarcely make a ſhift to dine on one diſh, and drink ſmall beer. Times, it would appear, are altered. Scott, by producing before us the lays of our ancient minſtrels, and by himſelf bringing up the rear, enjoys large prices of copy-rights, and a couple of good offices. To his honour be it ſaid, few men deſerve better to thrive in the world."

"The firſt poetical genius of our age; but, unfortunately, more a wit than diſcreet. With ſuch lagging ſteps were his firſt efforts, his Pleaſures of Hope, followed up, that we began to look upon it as one of the bright rays which the ſun of genius ſometimes darts forth at his riſing, and afterwards plunges his head in impenetrable clouds, which never leave him till he ſets. But the Battle of Hohenlinden proved that the genius of Campbell was ſtill to ſhine, and to exceed in his noon the promiſe of his morn. Alas! how men neglect the talents by which they are deſtined to excel! how they waſte their efforts in what they can never achieve! Campbell muſt needs be a politician, and write a hiſtory.—He that could ſoar to the empyreal regions, muſt needs lay aſide his wings, and attempt, at the imminent danger of his neck, to dance on the ſlack rope!"

"It is now ſaid he has got a penſion. This may relieve his wants, but not retrieve his reputation. It is miſerable to ſee the man, whoſe talents might procure him opulence with fame, hold out his ſuppliant hand, and fawn on a courtier for a morſel of bread."

Mr. Rogers, a poet on Change, and a banker at Parnaſſus, is very aptly characterized as "ſoft, delicate, and poliſhed;" ſo much ſo, indeed, that the gentle youth frequently calls for ſlippers on entering the drawing-room, through fear of having wetted his pretty feet in tripping from the carriage to the door. In ſhort, ſo finiſhed a petit-maitre is ſcarcely to be found in the purlieus of Parnaſſus—but, alas! he is *petit* in every thing, and generally moſt ſo when he affects to be *great*—when he talks of my *Lord,* or his *Grace,* and makes his City relatives gape with aſtoniſhment, and exclaim, in a tone of vulgar ſtupidity, equalled only by his own—"Bleſs us, what a fine gentleman *Sam* is!" But 'tis folly to be angry with ſuch ſummer inſects, ſuch miſerable butterflies as thoſe.

The *Muſe of the Ton* is rather peeviſh about penſions and places. Surely the rewards of literary merit, the homage which fortune or power pays to genius and to taſte, is diſhonourable neither to the giver nor to the receiver. We admit, indeed, that ſuch a poet as Mr. Campbell, notwithſtanding the *Scotch leaven* which his poetry frequently diſplays, miſſpent his time moſt woefully in inditing political paragraphs in praiſe of the late miniſters, although it is probable that his politics, and not his poetical talents, procured him his penſion.

All this is preliminary matter—we have ſtayed long enough in the anti-chamber; and ſhall now enter the picture-gallery, and pay our reſpects to the faſhionable groupe before us. Who is the *brazen idol* that firſt preſents itſelf to our view? One whoſe hideous features *our* readers have often been invited to contemplate. Let them be contemplated, then, once more.

" M——— F———.

" Whom ſhalt thou, 'midſt this full blown garden, chooſe,
To form thy firſt bright wreath, diſcerning muſe?
Say, are not her's the moſt exalted charms,
Who lures an H—— A—— to her arms?
And hopes to ſhine the firſt of r—y—l ——,
Nell Gwyns unnoticed then, and Pompadours*?
What though drear wrinkles on her brow be ſeen,
And *fat* alone remains where *fair*† has been?
What though a duſkier hue, and flaccid frame,
All out of ſeaſon ſpeak the rancid game‡?
Though all that's groſs muſt now be born to pleaſe,
And love be lur'd by its exceſſive eaſe?
Though toilſome arts and ever-varied charms
Muſt back entice her lover to her arms?

" * Madame Pompadour; one of the moſt inſolent, unprincipled, profligate, and revengeful, of thoſe harlots who, in France, trampled all virtue and decency under foot; and, by ſhewing how much morals and religion were deſpiſed in the palace of the ſovereign, looſened the hold of theſe ties over the minds of the people, and precipitated the throne of France to its ruin. How blind are princes, how criminal, when they endanger their own deſtruction, and the good order, virtue, and happineſs of their people, for ſuch ſenſual gratifications as would appear deſpicable in the loweſt debauchee! Will no warning voice be heard? no repetition of examples ſtrike? The profligacy of Louis the Fifteenth was followed by the death of his ſucceſſor on a ſcaffold. Happy Britain! thy virtuous King has ſet a far different example; and, amidſt all the temptations of a court, has never once deviated from the wife of his youth."

" † The reader will readily recollect the celebrated toaſt, *fat, fair*, and *forty*."

" ‡ It is needleſs to deſcant to my readers *of taſte* on the rich reliſh of game when *in ſeaſon*."

(Some ſwains will ſtray in cloſure, or in common,
Where'er their ſcent detects a fat old woman,
As late hoar J—— felt her power to fix,
And wiſer H——— ſcorn'd at fifty-ſix:—)
What though around her ſneer her ſeeming ſlaves?
And loud and fierce the man of Diamond* raves?
What though deep groans foreboding parents breathe,
And turn their eyes indignant to Blackheath?
In her barouche while r——l——— will roll,
Or love between her mountain breaſts to loll†;
While round the courſe, or through the ſhining Steine,
Train'd to her ſide a p————y prize is ſeen
To catch, with ſmiles, her glances as they fly,
And ſearch for luſtre in her hollow'd eye—
Still crowds will gaze, ſtill Brighthelmſtone will ſhout,
Still titled ladies throng her envied rout:
By ſires who kneel before the riſing ſun,
By mothers who no ſhame for courts would ſhun,
Still blooming daughters to her levees led,
Shall learn betimes to ſtain the marriage bed.
" O Britain's Queen‡! accept the tribute due
To Virtue, Honour, Modeſty, and You:
Though this looſe age, by French example wiſe,
The ſacred rites of wedded love deſpiſe;
Though matrons ſhine, when loſt their honeſt name,
And with th' adult'rer proudly flaunts the dame;
Yet *her* I honour to whoſe ſingle court
Chaſte maids may ſtill without a bluſh reſort;
Even if the lewd ſhould come, they come unknown,
And Vice itſelf muſt here its name diſown!"

Theſe lines do honour to the bard. If huſbands will introduce their wives, and mothers their daughters, to proſtitutes, can they wonder, or ought they to complain, if they follow the ex-

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" * When an honeſt unſuſpecting man has been deceived by warm profeſſions of friendſhip, entrapped by ſpecious promiſes, and at length deſerted by thoſe who have cauſed his ruin, I deteſt his betrayers, I pity his misfortunes, I would ſtand forth to proclaim his wrongs to the world, and aſſert his right to redreſs. But when a very ſycophant, after having licked the footſteps of a patron and his ———, whoſe character he well knew, is at length caſt off, and begins in a half-whining, half-angry tone, to remonſtrate thus before the world:—'Was I not the moſt aſſiduous of your ſlaves? Did I not do all your dirty jobs without a murmur? Would I not ſtill have done ſo, had you not kicked me, ſpit upon me, left me ſprawling in the dirt?' When I liſten to a ſcene of this ſort, I only moralize to myſelf, that ſpaniels who ſnarl deſerve to have their ears pulled."

" † 'Hinc atque hinc vaſtæ rupes.'" VIRGIL.

" ‡ Here the author himſelf ſpeaks; for the Muſe of the Ton is plainly ſilent."

ample which they are called upon to admire? Nor are we leſs obliged to the annotator than to the bard. It is the duty of all who "love their God, their Country, and their King," to raiſe the 'warning voice,' to ſpeak boldly, and to ſpare not. The death of Louis the Fifteenth is never preſented to the mind with ſufficient ſtrength, nor pourtrayed in its genuine colours. He died the victim of his profligacy: a beautiful young virgin was led to the bed of this Royal debauchee, and from her he imbibed the ſeeds of that fatal diſeaſe, (the ſmall-pox) which terminated his exiſtence. The ſin carried its puniſhment along with it, and exhibited a ſignal inſtance of retributive juſtice! The note on "the man of Diamond" is excellent—he is there placed in the true point of view, and the ſum of his merit is compreſſed into a few words.

The next portrait is drawn with a ſtrong pencil and a bold hand, and is *followed* by a fiend in petticoats. We paſs over the following, not knowing whether it be intended for a *Ducheſs* or a *Poiſſarde*. A *family groupe* ſtands next, preſenting much that is amiable, and little that is faulty. Then follow two portraits—the widow, and titled daughter of a departed uſurer. We avert our eyes with diſguſt, and proceed to examine the picture of a high Prieſteſs of the Ton—alas! no more.

"But cenſure, huſh! a ſacred ſilence keep;
Let Loves alone and Graces care to weep;
Let tears ſincere her human frailties mourn;
Nor flatt'ring lies hold up her tomb to ſcorn;
When envy long is dead, and paſſion calm,
Her own ſoft lines ſhall beſt her name embalm."

A very different figure now ſtarts forward; a very Nimrod in petticoats, who leaps five-barred gates, and, no doubt, horſewhips her huſband, if he preſume to contradict her.

"M—— of S——.

"Muſe, canſt thou ride, canſt gallop o'er the plain,
And leap a five-barr'd gate, and head the train?
Scour as, on broomſtick-hunters, ancient witches,
And ſave thy modeſty by buckſkin breeches?
Or name the pack, and ſhout the learn'd halloo,
And do all elſe, that jolly huntſmen do?
Then may'ſt thou come in guiſe of vig'rous ſpark,
And kiſs thy gallant ſiſter in the dark.
Or thou may'ſt turn, theſe brilliant feats to crown,
From hunting hares, to hunt religion down;
Still hold thy concerts on the ſacred eve,
And Porteus* ſpurn, and Rowland cauſe to grieve;

"* It would be injuſtice to the excellent Biſhop of London not to take every opportunity of holding up to praiſe and imitation his zealous efforts

While hundred chariots, rattling round the ſquare,
Alarm the choir, and drown the evening prayer;
And big Squallante's notes to ſoar begin,
While drabs without lift demireps within."

It is a duty to reſcue this unhappy and perſecuted princeſs from the unmerited cenſure here beſtowed on her. The writer ſhould recollect that ſhe was born and bred a Romaniſt, and that ſhe had been accuſtomed to regard the ſabbath leſs as a day of prayer and meditation, than as one of reſt and recreation; that ſhe had always ſeen it obſerved as a feſtival with mirth and rejoicing; that on that day the beſt plays, the moſt ſplendid balls, and the moſt faſhionable maſquerade, were always given, in countries profeſſing the religion of Rome, and particularly in France. She, therefore, introduced no innovation, and took no one ſtep to profane the ſabbath more than had been taken in the country which ſhe had left, and in that to which ſhe had come, previous to her arrival. It muſt alſo be obſerved, that the Romaniſts do not conſider ſuch amuſements as any profanation of the ſabbath. It is neither candid nor juſt, then, to impute a compliance with the general cuſtom of the country, as a criminal act, to this unfortunate princeſs, or indeed to any other individual.

One of Scotia's titled fair, a ſolitary beauty, who delights in the indulgence of melancholy, amidſt the wild ſcenery of craggy mountains, roaring ſtreams, and gloomy dells, affords the bard an

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to prevent the day appropriated for public worſhip from being turned into an interval of licentious revels. It is no diſreſpect to couple with his name that of a man who may differ from him in ſome ſpeculative queſtions, but who deſerves to rank even with the bench of biſhops for deeds of charity and indefatigable benevolence. The abuſe here alluded to, the profanation of the ſabbath, is a favourable paſtime among our higher orders. I can forgive a laborious mechanic, or a ſickly ſhop-keeper, who has all the week long been impriſoned in a confined alley, and compelled to breathe unwholeſome air—I can forgive him for making an excurſion to the country on Sunday, or enjoying with his friends the recreation of a tea-garden. But when I ſee perſons whoſe every day is a day of leiſure, who ſeem born only to enjoy the bleſſings of their Creator, refuſe to devote to his public ſervice the day which the laws have appointed for it; and even ambitiouſly endeavour to bring contempt on the inſtitution, by rendering it the particular ſeaſon of their revels—I feel indignant that ſuch wanton irreligion ſhould be ſuffered to pollute the morals of a nation. When I ſee ſuch practices prevalent among the higher orders of ſociety, I cannot help recollecting with a ſigh, that the unfortunate Antoinette of France began, by a ſtudied profanation of the day of worſhip, that career which ſhe ended on a ſcaffold. Long may that conſpicuous reverence for religious inſtitutions, which their Majeſties have ever manifeſted, avert ſuch calamities from our land!"

opportunity for ſome beautiful poetical deſcriptions, and for the diſplay of his benevolent diſpoſition. We turn with reluctance from the contemplation of ſuch ſcenes to the picture of a *ſcientific* lady; a patroneſs of that heterogeneous non-deſcript; that monſtrous union of ſcience and faſhion, of knowledge and ignorance, of ſublimity and pathos, of metaphyſical bombaſt and *toniſh* prattle, of moral nonſenſe and licentious wiſdom, of philoſophy and cookery; in a word, that maſs of abſurdity, the diſtorted progeny of the prolific brains of the *kitchen ſage,* COUNT RUMFORD, ycleped, without, however, any *intentional* inſult to the throne, *The Royal Inſtitution!!!* In order to enable our *unfaſhionable* readers to form ſome idea of the wonder-working performances of this faſhionable pantomimic exhibition, we ſhall extract our poet's deſcription of it, with the appropriate annotations of the editor.

" C—— of M——.

" I love to find a woman that can ſpend
An evening cheerful with a ſingle friend;
E'en by herſelf, not quite her ſoul devour,
And half a day work pleas'd on half a flower;
Nor from her books have every hour to ſpare,
Nor, mad for knowledge, to *Count's Lounge** repair;
That haunt where ladies catch new themes for tattle,
And learned grow by S—dn—y's† pretty prattle,
Or, with the rage of ſcience deeply bit,
Hear D—vy oxydate poor S—dn—y's wit‡;
The flaws of ſcience with a fiddle botch,
And haſte from chemiſtry to Dr. Cr—tch§;

" * So called from the title of its founder, and from the uſes to which it is applied."

" † This gentleman had the unrivalled merit of reducing moral philoſophy to the level of a faſhionable audience, and of converting metaphyſics into *capital fun.* For ſome time nothing was talked of at the weſt end of the town but his witty ſayings; and had not a rich living, the juſt reward of his merits, ſtopt his mouth, he might in time have borne away the palm from Joe Miller. It is certainly a very happy faculty to have the power of being facetious on all occaſions; and of witticizing, with equal felicity, while lecturing on the doctrines of Reid, or *reviewing* a volume of ſermons."

" ‡ The boldneſs of the attempt was not equalled by its ſucceſs. Chemiſtry, it would appear, is not ſo promiſing a ſubject for humour as metaphyſics; and it is not every one that is born a *wit.* It is not every day that Aſtley can pick up a Grimaldi, or Harris a Munden, or B——rn ——d a S— S——."

" § An *experimental* lecture on muſic certainly forms a very delicate *accompaniment* for *experimental* lectures on metaphyſics and chemiſtry. Dibdin, at his Sans Souci, in Leiceſter Square, firſt introduced the faſhion of

Or ſelf-applauding puffs both hear and ſee,
Where dun-ſkin'd oils from water-colours flee;
And ſtill to aid the lecture tame and vague,
Th' example comes, and ſhouts 'twas done by C—g!'
O give him ſetters feed for half a crown,
To catch him rich admirers o'er the town!
" On this bright ſhrine of ſcience deck'd ſo gay,
Muſe, turn to place thy tributary lay;
This ſhrine, where ladies' wits on flame are taken,
And offer'd up red hiſſing hot to Bacon*.
In times now quite from modern mem'ry flown,
In days before our grannam's beards were grown,
The fair—who boaſted any thing to know,
But juſt to toſs a fan, or ſport a beau,
Select a bonnet, or a ribbon match,
Compoſe a ſimper, or adjuſt a patch—
Theſe wiſer fair, with knowledge drawn from book,
Could ſhame the butler, or aſtound the cook;
'Twixt ſpice and gravy trace each choice alliance,
The Kitchen Guide their ſum of nat'ral ſcience†.
Still at their needle were the huſſeſs ſeen,
Still at thoſe works which now but grace a queen‡;
The flowret roſe beneath their ſoft'ring hands,
And lovers were ſecur'd in netted bands.
If nobler themes caught ſome ſublimer ſoul,
She learnt thoſe truths which paſſion's heats controul;
Imbib'd the duties of the wedded life,
To guide the mother, and to bleſs the wife;

ſpouting, playing, reciting, ſtrutting, demonſtrating, diverting—all in a breath; and it would have been ſtrange indeed if the proprietors of the R——l I——n had not adopted ſo ſucceſsful an expedient for collecting an auditory."

" * It may be queſtioned how far *ſuch* human ſacrifices are acceptable to this grey-bearded deity."

" † A treatiſe on cookery, well known about half a century ago."

" ‡ While ladies of faſhion, in the preſent day, are almoſt as much unacquainted with the uſe of their needle, as with baking of bread, cooking dinner, and weaving broad cloth, which, as we learn from Homer and Virgil, were the common employments of princeſſes and ladies of quality in the time of the Trojan war—it is not a little to the credit of the Queen of Great Britain, that ſhe is not leſs dexterous at needle-work than any of her royal anceſtors. I have ſeen ladies, who had ſcarcely wherewithal to buy their finery, extremely proud of having never hemmed a frill, or embroidered a handkerchief for themſelves. It appeared to them an indiſputable mark of gentility that they had never been taught to employ an hour, cheerfully and uſefully, in thoſe works which become a woman. If they were capable of feeling it, 'tis a bitter ſatire on ſuch pretenders to faſhion, when their fooliſh vanity is reproved by an example from the throne."

How in the higheſt paths unenvied ſhine,
See wealth and ſplendour paſs, and not repine;
How ſuit her actions to a frail abode,
And meet, at length, with hope and love her God*.
" But modern fair ones, with a nobler pride,
Theſe paltry means and filly ends deride;
Daſh with advent'rous aim through phyſic laws,
And find for each effect a nat'ral cauſe.
Hear them deſcant on carbon's varied uſe,
And o'er the pudding talk of gaſtric juice;
Shew boils and gout to be, with all their pains,
Caloric's† vacillation in the veins;

" * It is curious to obſerve the difference which exiſted in the education and purſuits of learned ladies of faſhion in the barbarous days of King Henry the Eighth, and in the preſent times. The Lady Jane Grey, before ſhe was twelve years old, was miſtreſs of eight languages. She wrote and ſpoke Engliſh with elegance and accuracy. French, Italian, Latin, and even Greek, ſhe poſſeſſed to remarkable perfection; and ſhe had made ſome progreſs in Hebrew, Chaldaic, and Arabic. Yet in the purſuit of theſe extraordinary acquiſitions, ſhe did not fall into any neglect of thoſe uſeful and ornamental arts, which are peculiarly deſirable in the female ſex. The delicacy of her taſte was diſplayed in a variety of needle-works, and even in the beauty and regularity of her hand-writing. She played admirably on ſeveral muſical inſtruments, and accompanied them with a voice peculiarly ſweet. Though of noble and royal deſcent, ſhe did not think herſelf excuſed from the performance of any of her duties, and her cultivated mind enabled her to think, ſpeak, and reaſon, with aſtoniſhing propriety, on the moſt important ſubjects. With theſe qualities, her good humour, mildneſs, and humility were ſuch, that ſhe appeared to derive no pride from all her acquiſitions. One day when her father and mother, the Marquis and Marchioneſs of Dorſet, with all their attendants, were hunting in the park, a learned gentleman, who came on a viſit to the family, was aſtoniſhed to find the Lady Jane at home reading Plato in the original. On his enquiry why ſhe omitted ſharing in the paſtime which the others were enjoying in the park; 'Alas!' ſaid ſhe, 'theſe good folks never felt what pleaſure is. Their ſports do not deſerve the name, when compared with the enjoyment furniſhed by Plato.' At ſixteen, this beautiful young girl performed the duties of a wife with the ſame excellence as ſhe had previouſly done thoſe of a daughter. At ſeventeen, condemned to die by the ſanguinary Mary, ſhe laid her head on the block with compoſure, and died like a Chriſtian. It is needful to apologize for introducing this aukward old ſtory; but it is done merely to ſhew how well our modern ladies of faſhion have ſucceeded in rubbing off the *ruſt* of former times."

" † According to the new and prevailing theory of the day, gout and other ſimilar inflammations are produced by an accumulation of *caloric*, or fire, in the part affected; and hence the very natural remedy has been adopted, of pouring cold water on the part, to *extinguiſh* the diſtemper. Query, whether boiling water would not do as well? It certainly extinguiſhes a common fire quite as rapidly."

Hyſterics but ſome hydrogenic frolic,
And chyle coquetting bile the cauſe of cholic*.
When Sancho ſcents the room, no prancing Sir
Starts up in haſte to ouſt the whimp'ring cur;
The bleſt occaſion ſeize the anxious fair
To ſnuff the properties of phoſphate air†.
" From D—vy's‡ dapper feats, ſo quick to view,
Converting red to green, and green to blue,
Now burning gaſes, and now quaffing air,
Till tipſy quite he ſinks beſide his chair—
When Flora's pores diſtend with vernal pith,
Now haſte the fair to catch the laws of S——h;
To know if charming Darwin they may truſt,
Who ſung the feats of vegetable luſt;
And learn if true it is that nature droll
Should perk thus in our face the queer corol.
" Say, noble Count, why not enlarge thy plan,
And to the ſex unfold ſuperior man?
On table ſpread, with weapon anatomic,
Ript up from head to foot, from back to ſtomach,
How many a ſecret would the ſcene diſcloſe!
How many a cauſe whence vaſt effects aroſe§!
" Of moral ſcience are the ſex devoid?
No—here their thoughts are grand, their knowledge wide;
They know the attractive, the repulſive force,
Which through all nature hold their ſov'reign courſe;
Which wed the acid with the alkali,
And make the magnet now embrace, now fly;
Which ſpring the muſhroom, and which grow the man,
The appearance varied with the varied plan.

" * It is alſo a late theory that pains in the bowels reſult from the chyle refuſing to mix properly with the bile—a very rational theory, and very fit to be underſtood by the ladies."

" † The author has here taken ſome liberties with chemical language, probably from diſcovering its untractability in poetry; but all his learned and fair readers will readily perceive what he means. But if they find fault with his poetical licence, candour will oblige them to applaud his delicacy, ſince he has only talked of ſnuffing up, without alluding to the more favourite experiment of producing a beautiful fire-work by holding a lighted candle to —— when——."

" ‡ This gentleman is the well known inventor of the celebrated inviſible liquor termed the oxygenated [gaſeous] oxyd of azote. Only a few ladies of the firſt rank have been admitted to the honour of getting muddy with this liquor; and for the ſake of appearances, even thoſe have been introduced only one by one, at convenient time and place."

" § It is to me inexplicable why the proprietors of the R—— I——n have omitted to introduce a courſe of *anatomical* lectures for the fair ſex. It would certainly be productive of far more *entertainment* than either moral philoſophy or botany, and would attract much larger audiences."

Mov'd by theſe powers, men long to eat and drink,
And learn at length that ſtrange odd thing, to think;
The air in eddies, words yclep'd, propel,
And now good ſubjects make, and now rebel.
Do theſe ſtrong powers the boſom kindly move?
All reaſon thaws, all melts the heart to love.
Act they in concert? Virtue joys our eyes:
But do they quarrel? The reſult is vice.
While theſe inform our organiz'd pipe-clay,
And in our boſoms hold their genial play,
Then are we ſaid to live: but ſhould they fly,
And quit their vibrating diſport, we die.
For life and death, vice, virtue, conſcience, reaſon,
Theſe forces make, and end them all in ſeaſon.
The dreams which fools indite of Heaven and Hell,
The curſe of crimes and bliſs of doing well;
Of Gods and Devils, fables of old women,
Are made to ſuit ſuch bedlamites as Boehmen.
Repelled, attracted, ſtill we live: and when
This motion ceaſes, we are clods again*.
" Go on, ye fair! your learned courſe purſue,
And do as nature's impulſe bids ye do;
May fate your labours crown, make fam'd your life:
Nay, make you any thing—if not my wife."

This is a pretty accurate deſcription of a place much frequented by grown gentlemen and ladies of the ton; the appellation ſhould certainly be changed, and we beg that it may henceforth be called, *The Faſhionable Bedlam, or a Receptacle for Scientific Lunatics of both Sexes!*

In one of the notes Mr. Cobbet receives a tribute of well deſerved praiſe for his account of two famous dinners given, the one to an *actreſs*, the other to a *manager*. The deſcription of the firſt was copied into the Appendix to one of the former volumes of this work. The following account of the conduct of a faſhionable mother to her daughter, who is old enough to be a perpetual memento of the age of her *mamma*, is any thing but *exaggerated*.

" The plague of having her continually in the way, from the time ſhe quits the nurſe's arms, till ſhe can be produced in form to the world, is beyond all patience, if one is placed in the region of life, and new plea-

" * My learned readers are not unacquainted with the faſhionable modern theory, that all the phenomena of being, all the actions and motions both of body and ſoul, reſult entirely from various modifications of chemical attractions and repulſions, acting on inert matter. This is a charming theory; for beſides that it accounts fully for every thing, it fairly gets rid of all thoſe fooliſh notions of future reſponſibility, Heaven, Hell, and ſo forth, which have ſo long annoyed the imaginations of men, and converted many a delicious attraction and repulſion into horrible ſins."

ſures every moment preſs to be enjoyed. Beſides, the creature, if at home, muſt often be ſeen by viſitors in this interval: her face becomes familiar to every one, and ſhe is quite ſtale before ſhe is introduced, or *publiſhed*, as it is termed. Her *debût* attracts no attention: it is but as an old play revived. 'Tis a miracle if the thing takes, and if ſhe does not hang on one's hands for five or ten years to come. Quite as bad is it to ſend her to a boarding-ſchool: the aukward ignorant baby returns at ſixteen, Mrs. Chapone in her head, and her feet à la d'Egville; the oddeſt compound ever huddled together; and no more fit for a drawing-room than a donkey for Rotten-row. Before ſuch an animal knows how to manage her eyes and fingers, her freſhneſs is quite gone, and all the world after a new phenomenon. In this dilemma, it was a gallant thought of the Marchioneſs to let her town-houſe for a term of years, immure herſelf reſolutely in the old caſtle; undertake, with the aid of a Pariſian governeſs, to mould her growing daughter into ſomething human; give her a glance of every accompliſhment; and teach her to play them off to the beſt advantage: then, the neceſſary period of her durance expired, cauſe her houſe to be repaired, and new furniſhed, have her preparations for return blazoned abroad, and then re-appear in the world like a comet from the outſkirts of its orbit. The ſcheme ſucceeded to her wiſh; the beautiful Maria captivated all men, and was carried off in three weeks by one of the firſt peers of the realm. Nor did the Marchioneſs loſe by her long captivity: her face had all the charms of novelty as well as her daughter's; and the old Marquis having died during her receſs, ſhe ſoon taſted the ſweets of a new honey-moon. Her example has ſince been the guide among women of ſpirit, as may be yearly ſeen in the columns of our faſhionable newſpapers."

The ſyſtem of faſhionable education may form fair ſtatues to be ſtuck in niches at the Opera, for the admiration of fops as admirable as themſelves, or moving machines to attract wonder in the ſhades of Kenſington; but, as to religious and moral beings, as to wives, companions, we may as well look for them among the Hottentots. "That education which teaches the young mind to regard external ſhow and ſplendour as the ſupreme good, and the arts of catching a man of rank and wealth as the only uſeful acquirements, imparts no real dignity to the character." No, it deſtroys all the native dignity of the ſex; it eradicates every good, every amiable, propenſity of the mind; it inſtils a vicious rule of judgment and of conduct; it prepares thoſe who were intended for the ornaments of ſociety, and to be the fertile ſource of comfort and of happineſs, to be its diſgrace, and inexhauſtible ſprings of wretchedneſs and miſery; it prepares them for abandoned mothers, and faithleſs wives. Whereas "an education which ſhould inſpire religious and moral principles, and impart real dignity, would be a ſurer guardian of female virtue, than the watchful dragon of the Heſperian gardens." Blind, infatuated parents! who prefer the *tares* to the *wheat!*—Connected with theſe remarks on education, are the following juſt comments on the generality of boarding-ſchools for girls, in the metropolis and its vicinity.

"When the education of a London boarding ſchool is brought forward in a public court of juſtice, by a learned counſel, as a ſufficient cauſe for ſuſpecting a young lady's moral principles, it is ſurely time for parents to look to it. I do not mean to inſinuate that the perſons who keep ſuch houſes are themſelves vicious, far leſs that they have any intention to corrupt the morals of their fair pupils. The late diſcoveries of the Society for the Suppreſſion of Vice, concerning the delectations preſented to one ſenſe, have, indeed, raiſed a hue and cry, and made my neighbours in the country look upon theſe ſeminaries as little better than preparatory ſchools for the bagnio. But the idea is incorrect; eſpecially if it intimates that the governeſſes have any intentions to lead their pupils aſtray. They are willing enough to keep all things to rights for their own reputation. They only know not how it is to be effected.

"Ignorance is, in ſome circumſtances, as bad in its conſequences as a vicious intention. This is more eſpecially the caſe in regard to the education of the young. How often do we ſee children, from the miſtaken views of the fondeſt friendſhip, ruined in their nonage, and rendered incapable either of knowledge or virtue? The miſtreſſes of boarding ſchools are certainly anxious that their female pupils ſhould make as fine a figure as poſſible: but as to moral education, mental improvement, &c. why if you talked of ſuch a thing, the good ladies would ſimper, and aſk if you thought the geography maſter could teach it?

"To compound drugs requires a long courſe of inſtruction; and to make pins a ſeven years' apprenticeſhip; but to keep a boarding ſchool is not an occupation that is ſuppoſed to require any preparation. It is the uſual ſhift of every decayed gentlewoman, every ill-provided widow, who can ſcrape together money enough for the ſpeculation. No matter for her diſqualifications, ſhe is well enough for the miſtreſs of a boarding ſchool. That the pupils ſhould be improved is deſirable enough, for it brings reputation.—But aſſuredly the miſtreſs of the ſchool can attend but very little to this buſineſs. She muſt look to the main object, the making of a little money. She muſt put in practice the numerous arts for catching pupils; ſhe muſt receive and cajole their relations; ſhe muſt keep a watchful eye after her perquiſites.

"But indeed, however well qualified the governeſs might be, ſhe would neglect her own intereſt ſadly, if ſhe did not pay all her attention to the ſhowy accompliſhments. For what is a young lady ſent to ſchool, but to learn a manner, and to make a figure at the piano, or in the dance? And is not the applauſe beſtowed on the governeſs exactly in proportion to the progreſs of the pupil in theſe attainments? No matter what morals ſhe has learnt, or what pictures ſhe has ſeen, if ſhe be only an elegant woman. On paſſing a very elegant manſion, not far from Portland Place, a lady who accompanied me obſerved that it was the moſt faſhionable boarding ſchool in town, and that nothing could exceed the elegance of the education. I was anxious to know the particulars—'Ah! Sir', ſaid ſhe, 'they have not only maſters for the uſual branches of education. They have even maſters to hand them in a faſhionable ſtyle from the drawing-room to the dining-table, and teach them to ſtep into a carriage with grace!'"

To entruſt the education of our daughters to women poſſeſſed of no qualifications for the purpoſe, is as wiſe as to ſeek for religious

inſtruction, ourſelves, from *coalheavers, ſtonemaſons,* and *ſhoemakers,* the *licenſed* preachers of the metropolis and its neighbourhood!

The portrait to which the laſt extract ſerves as a note, is one of the beſt drawn in the whole collection. We do not remember to have read a more affecting deſcription of connubial happineſs; or to have ſeen the fatal effects of female incontinence pourtrayed with more eloquence or with more feeling. Our extracts, however, have been ſo long, that we muſt refer our readers to the book itſelf, for the gratification which they cannot fail to experience from the peruſal of this and of many other parts of it which our limits forbid us to notice. We ſhall conclude our account of the *firſt part,* with a quotation from the laſt female character delineated. That character is the *Queen,* and, after having paid her Majeſty many juſt and well-turned compliments, the bard exhibits a contraſt, in ſituation and in happineſs, too pointed not to be underſtood, and too forcible to require a comment.

" By brilliant proſpects from thy home convey'd
To ſhores where Honour dwells in Freedom's ſhade,
To meet thy kindred, meet a huſband there,
Thou for a welcome didſt not find a ſnare;
Nor all unknowing, all unknown, behold
A train deceitful, and a huſband cold;
Thy bridal tranſports, and thy virgin charms,
Next morn deſerted for a wanton's arms;
No friend to guide, no guardian to protect,
By fears oppreſt, and wounded by neglect;
To a lone manſion, to thy grief conſign'd
With ſolitude to feed thy aching mind;
To dream of former hopes, of courtly ſcenes,
The joys of ſtate, and equipage of queens;
To waſte thy days unconſcious of delight,
And bathe in tears thy ſolitary night;
When led by nature's counſel to impart
Thy ſecret ſorrows to a parent's heart,
To find this wretched ſolace ev'n denied,
The ſeal of honour broke, its laws defied;——
While he who vow'd thy weakneſs to defend,
In joy thy partner, and in grief thy friend,
To other cares, to other pleaſures fled,
Deſerting thine to ſhare another's bed,
Mock'd at thy woes, and ſcoffing at thy pain,
Had joy'd to hear thy heart had burſt in twain:—
From ills like theſe kind Heav'n has ſet thee free,
How ſad the doom if ſuch a princeſs be!
" Unheeded, ſave by thoſe who deeply feel
For private ſorrows and the public weal,
Thou didſt not in a lone, obſcure retreat,
Peruſe the vaunting records of the ſête,

Where rank with graces, wealth with beauty ſtrove,
To fix the gazer, and provoke to love;
Where brilliant gems profuſely ſhone in pride,
Where eyes more brilliant all the gems outvied;
Where branching luſtres pour'd around the hall
Meridian brightneſs to illume the ball;
Where youthful lords and dames, their country's boaſt,
Paid homage to the hoſteſs and the hoſt;
Where fam'd for manners, much by nature grac'd,
Thy royal huſband far outſhone the reſt,
Himſelf the hoſt, himſelf the banquet's pride——
But in *thy* place *another* did preſide!——
Such pangs from thee did heaven benign avert,
Nor with ſuch inſult poignarded thy heart.
" Left by thy father, thou didſt not behold,
In tears, yet pleas'd, thy infant's charms unfold;
And, ſighing, in the little ſmiler's face,
With mournful pride the ſire's own features trace;
In wonder that this image could not move
His melting ſoul to ſoft returns of love,
Or joys more grateful to a parent ſhed,
Than bolſter'd beauties and a barren bed.
Thou didſt not with maternal anguiſh mourn
Thine only babe from thine embraces torn;
Fear left affection's filial germ ſhould die,
Snatch'd from thy ſoft'ring hand, and watchful eye;
And ſadly weep left thy hard fate ſhould prove
A daughter's duty like a huſband's love.——
Far other ſcenes in wedlock didſt thou find,
An offspring numerous, and a huſband kind.
" Led for a reſpite to thy frequent tears,
To chear thy widow'd, more than widow'd years;
By ſome poor paſtimes that might call to mind
Thine early ſcenes while fortune yet was kind;
By deeds of bounty to the wretch diſtreſt,
Deeds rarely practis'd by the great, or bleſt;
By friendſhip's ſoothing converſe to beguile
The tedious hours, and teach thy grief to ſmile;
Thou didſt not find a lurking adder dart
Its ſecret venom to thy truſting heart;
The ſycophant that now, with fawning look,
Thy bounty courted, and thy ſtate partook,
Lur'd by ſome ſelfiſh end, ſome damning bribe,
Become the baſeſt of the lying tribe,
Pervert thy motives, and thy deeds defame,
And ſtrive to fix diſhonour on thy name;
Search in thy pleaſures, ſcanty, humble, rare,
For deeds to blacken, and for words to ſnare;
Ev'n in the orphan whom thy cares did ſave
From pining want, and an untimely grave,

By dev'liſh art, the wiſh'd occaſion feign
To blaſt thine honour and thy truth to ſtain!—
O malice hard to bear, and keenly felt,
Where black ingratitude is join'd to guilt!
Where many a former pang the boſom knew,
And piercing ſlander tears the wound anew!—
Such venom'd ills far baniſh from thy fate,
A generous huſband, and a guardian ſtate.
" Forlorn, deſerted, ſicken'd, and diſtreſs'd,
By ſlander harrow'd, by neglect oppreſs'd,
Thy fancy led by preſent ills to roam,
Where honour'd parents bleſs'd thine early home—
Thou didſt not ſink to hear the tale of woe,
A father ſlaughter'd by a barb'rous foe;
While bravely ſtruggling with o'erwhelming fate,
And nobly falling to ſupport a ſtate;——
Yet ere the final ſtroke of death was given,
Yet ere his ſoul had wing'd her flight to Heaven,
Left for a while to learn his country's fall,
His people ſpoil'd, his children reft of all;
To think of *her*, once ſeeming bleſt and great,
The promis'd ſovereign of the nobleſt ſtate,
Now in a foreign land forſaken quite,
With no protector to aſſert her right—
Then finding nought on earth to ſooth his woes,
A hero's ſtruggles like a martyr's cloſe!
His very bones denied their native ſoil,
His very aſhes ſentenc'd to exile!
" Thou didſt not hear how deep this killing dart
Had torn thine anguiſh'd mother's bleeding heart,
While all diſtracted o'er the bier ſhe wept,
And guardian reaſon ſcarce his ſtation kept;
Thy hapleſs kindred ſcatter'd far from home,
A ſtranger's land with grief-worn ſteps to roam.
" Thou didſt not o'er ſuch ſorrows weep alone,
Sigh to the winds, and to the midnight moan;
Amidſt a people fam'd for generous deeds,
For ſofter natures, and for purer creeds,
Not ſee one comforter thy gates attend,
One noble own himſelf in grief thy friend;
One prouder ſoul the frowns of vice deſpiſe,
And o'er unfeeling meanneſs greatly riſe!
" Far from ſuch ills——and ever be they far!
A fate how different rules thy happy ſtar!
From friends perfidious, and the foes alarms,
Thy Britons ſhield thee with their guardian arms;
With ready vengeance marſhal round thy throne,
And hold thy ſafety dearer than their own.
Should any grief upon thy peace intrude,
(For griefs will find the proſp'rous, vex the good)

Thy riſing care ſhall early ſolace chear,
A people join, a huſband wipe thy tear!"

In all his feelings and his ſentiments on this melancholy ſubject, moſt melancholy whether its nature or its conſequences be conſidered, we fully ſympathize and heartily concur. We muſt reſerve our notice of the ſecond part, or *Male Book*, for our next number.

POLITICS.

The Red Book; or the Government of Francis the Firſt, Emperor of the Engliſh, King of the Scotch and Iriſh, &c. &c. &c. A Dream. By Caſſandre, Non-reveur. 8vo. Pp. 76. 2s 6d. Stockdale, Pall Mall. 1807.

THE title of this book is ſufficiently explanatory of its object; but we hope that the appellation which the author has aſſumed is not ominous of the fate of his country. If, indeed, he be a *Caſſandra*, and not a *Dreamer*, it is high time we ſhould put on ſack-cloth and aſhes, and prepare ourſelves for the worſt fate which can poſſibly befal a nation of freemen. He *dreams* or *propheſies*, which ever the reader may chuſe, that a revolution has taken place in this country on French principles; that a popular demagogue has the imperial dignity conferred on him; that maſſacres, proſcriptions, confiſcations, and conſcriptions, with all the other concomitants of democratic revolutions, on an *equalizing* and *levelling* principle, have enſued; and that Buonaparte, claiming the excluſive right of overturning monarchies, and of eſtabliſhing mock empires in their ſtead, cauſes Talleyrand to apprize the new Emperor of the Engliſh, that he objects moſt ſtrongly to levelling principles, and inſiſts on his reſigning the reins of government to his brother Jerome, in conſideration of which he, Francis, ſhall be made "an Imperial Highneſs and a Grand Duke." His offer being rejected, Buonaparte invades the country; Francis delivers up his aſſociates to the hand of juſtice, and is himſelf poiſoned by his *privy counſellor*, who dies from vexation. Here the dreamer wakes, or the prophet ceaſes to prophecy.

In the appendix ſome biographical ſketches are given of characters, all of whom, with only two exceptions, are wholly unknown to us. But more hideous pictures never met the public eye; although we are told that they "are merely the outlines of the originals, which will ſoon be expoſed at full length, in a work ready for publication, containing ſeveral hundred portraits of conſpirators and intriguers *worthy* to become grand officers and grand functionaries under a revolutionary emperor."

A Letter to the Editor of the Times. By Mr. Horne Tooke. 8vo. Pp. 22. 1s. Johnſon. 1807.

MR. Horne Tooke is ſo old a controverſialiſt, and poſſeſſed of ſuch ſu-

perior talents either for attack or defence, that he muſt be a bold diſputant who ventures to enter the liſts with him. He was no contemptible opponent of a Junius; how formidable muſt he then be to a Paul! The reaſon aſſigned for the publication of this Letter is a paragraph which appeared in the *Times*, ſtating Mr. H. Tooke's declared opinion, an opinion in which the greater part of the community will, we apprehend, coincide, that "it would be better that ſuch men as Sir Francis Burdett ſhould have nothing to do with ſeats in Parliament." They will alſo agree with Mr. Tooke that "it is not very decorous to bring before the public the free and unimportant converſation which paſſes in a mixed company at a dinner table." But Mr. Paul and Mr. Power, Mr. T. ſays, think otherwiſe; and he very naturally adds, that "neither Mr. Paul nor this Mr. Power (whoever he may be) ſhall ever with my conſent henceforward dine at the ſame table with me."

Mr. Tooke then avows the opinion which had been laid to his charge, and acknowledges that he had laboured moſt earneſtly to diſſuade Sir Francis Burdett from ever becoming a candidate for a ſeat in Parliament. He proceeds to ſtate the origin and progreſs of his acquaintance with Mr. Paul, who had been introduced to him by Sir Francis, and who had invited himſelf to dine at his houſe on Sundays, the day on which he receives his viſitants; and ſo conſtant was Mr. Paul in his attendance at theſe *philoſophical* meetings, that, we are told, he only miſſed three Sundays from November to May. Mr. Tooke ſays he always treated Mr. P. with civility, but moſt cautiouſly avoided any other connection with him of any kind. We are alſo aſſured that there were "no habits of friendſhip or confidence between Sir Francis Burdett and Mr. Paul," and that "their acquaintance was but ſix months old."

Mr. Tooke then traces, in his uſual ſarcaſtic manner, all the tranſactions between the Baronet and Mr. Paul. He ſays, "In April laſt, a few days previous to the ballot for the Weſtminſter petition, Mr. Paul wrote to Sir Francis, to inform him that Mr. Paul's ſolicitors refuſed to proceed with the petition unleſs they were immediately paid one thouſand pounds" (Sir Francis had previouſly ſubſcribed 1000l. towards the expence of the petition) "then due to them, and had ſecurity given to them for eight hundred more. Mr. Paul repreſented that he had in vain applied to 'Jew and Gentile,' and could not raiſe a farthing; intreating Sir Francis to apply to Mr. Boſville to aſſiſt him in this emergency. Sir Francis refuſed to make any application of the kind, and adviſed Mr. Paul to ſtop where he was, and to forfeit his recognizance, which would only coſt him four hundred pounds. Mr. Paul did not take this advice, but proceeded with his petition."

We ſhall not follow Mr. Tooke through the reſt of his ſtatement, which has been again and again diſcuſſed in the newſpapers, relating to the dinner at the Crown and Anchor, the previous advertiſement, &c. Suffice it to obſerve, that the object of this ſtatement is to convict Mr. Paul of falſehood, and to impreſs the mind of the public with a belief that he was deſirous of engaging Sir Francis as a joint candidate for Weſtminſter ſolely for the purpoſe of throwing the whole expence of the election on the Baronet's ſhoulders. Indeed, this object is pretty clearly avowed in the following note.

"It is impoſſible not to underſtand why Mr. Paul, who could not raiſe a

farthing from 'Jew or Gentile,' ſhould ſo perſeveringly employ every poſſible manœuvre to get 'a committee appointed to conduct the JOINT election of Sir Francis Burdett and Mr. Paul.' Nor can any one wonder at 'the horror,' as he expreſſes it, which he felt at the public diſavowal of the connection by Sir Francis; which, he ſays, 'overturned in five minutes the labours of his political life.' And this he gives under his hand immediately before the duel. The bird had eſcaped from the ſnares he had ſpread around it; and he ſaw himſelf once more left alone to his uncomplying Jews and Gentiles. Hence, and hence only, his thirſt of mortal revenge, which I do not believe yet quenched; and it ſtill remains to be ſeen whither, and in what manner, his hand will be next directed."

Mr. T.'s reflections on the act of calling a man out of his bed in the middle of the night, when he "was at reſt with his wife and children," are very juſt. But on what he farther ſays reſpecting Mr. P. and his ſecond, it would be unfair to decide without hearing the *other ſide*.

A Warning to the Electors of Weſtminſter, from Mr. Horne Tooke. 8vo. Pp. 37. 1s. Johnſon. 1807.

THIS is a ſupplement to Mr. Tooke's former Letter. He accuſes Mr. Paul of meditating "another aſſaſſination" of Sir Francis Burdett.—"Duel, I think, he will never have again with any gentleman in his ſenſes. But there is no anſwering for taſtes; and if Mr. Paul ſhould prefer Newgate to the King's Bench, and hanging to ſtarving, he may yet commit a murder. His conduct ſince the late duel has been ſuch as was foreſeen and foretold; and will ſerve to prove how much ſafer it is to do even injuries to a good man, than favours to a bad one."

Mr. Tooke declares his object in publiſhing the letters which paſſed after the duel between Mr. Paul and Mr. Burdett to be the prevention, if poſſible, of the premeditated miſchief. Theſe letters, with ſome few comments by Mr. Tooke, form the ſubſtance of this Warning; to which is added an addreſs to the electors, ſigned William Place and William Adams, two of Sir Francis Burdett's committee, explanatory of the communications between them and Mr. Paul, in which *they* alſo accuſe Mr. Paul of equivocation and falſehood. But as Mr. Paul has advertiſed a pamphlet on the ſubject, it is poſſible he may retort the charge upon his accuſers.

A Letter to the Electors of the City and Liberties of Weſtminſter. Containing a Refutation of the Calumnies of John Horne Tooke. By A. Hewlings. 8vo. Pp. 34. 1s. Chapple. 1807.

"WHO can decide when *Patriots* diſagree?" Mr. Hewlings, the advocate of Mr. Paul, retorts the charge of falſehood on Mr. Tooke, to whom he gives the lie direct. In the firſt place, Mr. Hewlings aſſerts that Sir Francis Burdett *did* give his aſſent to the dinner at the Crown and Anchor, and *did* agree to take the chair *before* Mr. Paul advertiſed the dinner; and he calls on Mr. Cobbett and Mr. Boſville to verify his aſſertion. According to Mr. Hewlings, either Mr. Tooke has been guilty of *falſehood*, or the Baronet of *hypocriſy!* Again, as to Mr. Tooke's aſſertion that there were no habits of friendſhip or confidence between Sir Francis

and Mr. Paul, and that their acquaintance was but ſix months old, Mr. Hewlings ſays "it is a notorious *falſehood*," p. 15. And here Mr. H. refers to the different ſpeeches of Sir Francis, in order to prove that the Baronet had confidence in Mr. Paul: either this muſt have been the caſe, or Sir Francis "has moſt ſcandalouſly deceived the electors of Weſtminſter." The following letter is then introduced from Mr. Tooke to Mr. Paul, dated October 15, 1806.

"My dear Sir,

"IT is a great mortification to me to be under the neceſſity of declining your agreeable party on Friday next. But I am precluded from all parties, except at my own houſe, from this time till May next, when I hope again to be able to quit my dormouſe ſtate. In the interval I truſt to the compaſſion of *my friends*, whoſe health permits them in cold weather to travel ſo far as to Wimbledon; and *in that number, I mean of friends, and healthy friends, I hope for your long continuance;* being very truly,

"Your moſt obedient Servant,

"J. HORNE TOOKE."

This is meant as an anſwer to Mr. Tooke's aſſertion reſpecting Mr. Paul, "he is a ſtranger to us; we know no more of him than what the public knows. Of Mr. Paul I know nothing, but that he was introduced to me by Sir Francis Burdett, and that he afterwards invited himſelf to dine at my houſe on Sundays. I always treated him with civility, but have moſt cautiouſly avoided any other connection with him of any kind. There was ſomething about him, with which it was impoſſible for me to connect myſelf." It is but fair to obſerve, however, that no ſuch inference can be drawn from the above note; which is no more than what a man of the world, like Mr. Tooke, would, as a matter of courſe, write to a man, of whom, though he did not like him, he ſays, "I always treated him with civility."

In anſwer to Mr. Tooke's aſſertion, that Sir Francis Burdett "had cautiouſly avoided being a member of, or attending, any committee of Mr. Paul;" Mr. Hewlings ſays, "It muſt have been for the ſake of uttering falſehood that you aſſerted it; for every one knows, and you muſt know, that Sir Francis Burdett was chairman of the only committee Mr. Paul had during his election." Again, Mr. Tooke aſſerts, that "Sir Francis, after having ſent the 1000l. to Mr. P.'s committee, ſuppoſed that he had now ſatisfied all reaſonable expectation from him, and that he had no farther connection with any thing that related to Mr. Paul, with whom he had determined in his own mind to have no private nor political concert, nor ever to purſue any meaſure in conjunction with him." On this aſſertion, delivered with all the confidence of a *father confeſſor*, Mr. Hewlings thus remarks: "This determination in the mind of Sir Francis, according to your account, took place in November; yet, in February, at that memorable dinner at the Crown and Anchor (which unfortunately I could not attend), I am told by a reſpectable friend, that Sir Francis declared he was 'joined with Mr. Paul in political union.'" Here the parties are completely at iſſue—ſome of them muſt have lied, and that moſt egregiouſly; but *which* of them we ſhall not preſume to decide. But it is not ſufficient for Mr. Hewlings to accuſe Sir Francis and the ſage of Wimbledon; he extends his attacks to the electors of Weſtminſter, ac-

cuſing them "of ingratitude, and that of the blackeſt nature," to Mr. Paul. He then, in the true Jacobinical cant, ſays that he is ſure he ſhall ſee the country "ſunk to (into) the *very loweſt* (that is, *lower* than the *loweſt*) abyſs of miſery;" and adds, "it is the ſolace of my life to think, that, in that day, I ſhall ſee the *reptiles, who now poſſeſs power and authority*, from accident and ſervility, diſrobed of that power and that authority; and I ſhall alſo ſee thoſe who have fed, with ſavage ſenſuality, on the vitals of the country, anſwer to the country for all their enormities." This is the very language of the French regicides! Mr. Abraham Hewlings concludes with a violent attack on the Marquis of Welleſley, whom he, more than indirectly, accuſes of plunder and devaſtation, rapine and murder! And this is the man who ſtands forward as the champion of *truth!* There are a hope and expectation pretty plainly revealed in the ſpeeches and publications of a certain deſcription of men in this country, that a revolution will take place here on French principles; and they ſeem to contemplate, with ſavage delight, the glorious ſcenes of blood and proſcription, which, they believe, will turn the ſtate topſy turvy, and raiſe *them* on the ruins of the country!

POETRY.

All the Talents' Garland; or a few Rockets let off at a celebrated Miniſtry. Including Elijah's Mantle, and the Uti Poſſidetis, and other Poems of the ſame Author. By Eminent Political Characters. Part II. 8vo. Pp. 60. 2s. Stockdale, Pall Mall. 1807.

THE two poems mentioned in the title page, as annexed to this Garland, are a ſufficient recommendation of the addition to the former wreaths, kindly ſupplied by the hand of genius for the brows of the late Miniſters; and the public are much indebted to Mr. J. Stockdale for this valuable collection of political ſatires. We ſhall extract one or two of the *flowerets* which have not before met our eyes.

"GREY'S LONG STORY; OR THE NEW MOUNSEER NONG TONG PAW.

By the Author of the Bull of Pope Pius VII.

"An I have not ballads made on you all, and ſung to filthy tunes, let a cup of ſack be my poiſon."

Motto from Henry IV, ſelected by the Duke of Norfolk.

"My good Lord, the Viſcount,
Had a tale to recount,
And a long pro and con to go through;
But with *iffing* and *anding*,
And not underſtanding,
Neither he nor his friends what was meant ever knew.
O rare Monſieur Nong Tong Paw!

"So he drew up a bill,
Such as with GREY-gooſe quill

Ne'er was penn'd, for an Iriſh toleration;
Which turn'd all Diſſenters
At once to conventers,
By diſpenſing with Faith in the nation.
O rare Monſieur Nong Tong Paw!

"But honey, cried Pat,
I ne'er aſk'd for that,
And JOHN BULL aſk'd for nothing—confound 'em!
But to leave us alone,
With the King on his throne,
Our religion and laws as they found 'em.
O poor Monſieur Nong Tong Paw!

"At this Grenville ſwore,
(Though ſo pious before,)
That Stateſman or Saint it would ruffle,
To be dragg'd in a fray
By this blundering GREY,
And be ſtript to the ſkin in the ſcuffle:
This comes of your Nong Tong Paw.

"Cries WHITBREAD, this ruin
Is all of your brewing,
With your bitters you've ſpoil'd the whole vat;
Had you learnt to admire
Church and King's old entire,
We had ne'er been thus ſtale all and flat.
O flat Monſieur Nong Tong Paw!

"Friend HOWICK, quoth SHERRY,
This farce is not merry,
We're hiſs'd by box, gallery, and pit,
To exit our crew,
And what would you all do?
Like me, muſt you live on your wit.
Alas! Monſieur Nong Tong Paw!

"Says Maſter FINANCE,
You've call'd the wrong dance,
And the ball is broke up 'midſt your parley;
Inſtead of 'John Bull,'
Your ſolemn numſkull
Has bawl'd 'O'er the Water to Charley.'
A plague of your Nong Tong Paw!

"Nor waltz nor allemand
Could you underſtand,
Your cotillon with blunders abounded;
Your Scotch ſteps were bad,
Iriſh ſhuffle quite mad,
And our dance prov'd confuſion confounded;
So we're out with your Nong Tong Paw.

" Now patriots all,
Be warn'd by this fall,
And take as the ſureſt of rules,
That to 'mine church and throne,
Though to the work prone,
A blund'rer's the worſt of all fools:
O poor Monſieur Nong Tong Paw!"

This experimental leſſon on the value of *Plain Dealing*, will, it is hoped, prove ſerviceable to Lord Howick, in *private* life, for we truſt he will never have another opportunity of diſplaying a *public* one. We ſhall extract two of the ſhort pieces which have a good deal of point.

THE ONE TALENT WANTING.

That SHERIDAN's talents all ſee without winking;
He's a talent to balk, and a talent for drinking;
He's a talent for wit, and a talent for ſenſe,
And a talent for ſpending all other men's pence:
He's a talent to *ſay*, BURDETT's like a HOWARD;
But to make *that* appear, he finds that it's now hard;
He's a talent, we all know, for writing a play;
But the talent he wants—*is the talent to pay.*

There is not a more deſpicable political quack breathing than this *man of many talents.* The Fourberies de Scapin would be eclipſed by his notable achievements, were they fairly recorded. His late attempt *ad captandum vulgus*, by his flattery of the ale-houſe keepers, and his abuſe of police magiſtrates, was truly worthy this Jack-pudding of Weſtminſter. It was, indeed, no bad electioneering trick; though conſidered as a *legiſlative meaſure* it was at once deſpicable and miſchievous. He aſſerted, forſooth, with aſtoniſhing effrontery, that the police magiſtrates were the *tools of government;* and then, with a meanneſs ſtill more diſguſting, he affirmed, that he meant nothing diſreſpectful to their characters! If he underſtood the import of his own words, he uttered as groſs a libel on that body of magiſtrates as the language could ſupply. To be a *tool of government*, means, if it have any meaning, that a man is prepared to do any thing which the government orders him to do; and, conſequently, to ſacrifice his *duty* to his *intereſt*. Now if a magiſtrate do this, he is a *perjured wretch*, for he is bound by his oath to adminiſter juſtice according to *law*, and not according to the mandate of a miniſter, or to that of any man, or any party in exiſtence. If Mr. Sheridan knew any inſtance in which a police magiſtrate had been guilty of any breach of his truſt, in compliance with the requeſt, or known wiſhes, of the government, it was his duty to hold him up to public ſcorn, and to bring him to public juſtice. If he knew no ſuch inſtance, he advanced a bold falſehood, and proclaimed himſelf a public ſlanderer. Again, if he really thought that the police magiſtrates were ſuch miſcreants as he repreſented them, why did he not oppoſe the bill by which they were continued, and which was at that very time in its progreſs through the Houſe? It was his duty ſo to do, if he advanced what he believed to be true. He was well told by Mr. Perceval, that the judges were paid as well as the police magiſtrates: the only difference between them which could by poſſibility afford the ſmalleſt ground for queſtioning the independence of the latter was, that the former held their ſitua-

tions *for life*, and the latter only *for five years*, unleſs the Parliament ſhould prolong their exiſtence by another act. This difference, if Mr. S. deemed it eſſential, he might have propoſed to remove, by moving that the magiſtrates ſhould alſo be appointed for life. But his object was not to *improve* but to *declaim*, and to ſecure the votes of the publicans at a future election. It would be a very eaſy matter to prove that, if he had carried his bill (which, we do not believe, he either wiſhed or expected), it would have been productive of conſiderable miſchief. Independently of the total ſubverſion of the old eſtabliſhed law of the land on the ſubject of licences, and of the return to that very ſyſtem which the legiſlature itſelf had declared to be faulty and inefficient, it was full of the moſt objectionable proviſions.

In his *recantation*, Mr. Sheridan is ſtated to have ſpoken in the higheſt terms of two *police* magiſtrates, Mr. Reid and Mr. Graham; but as he once alluded to "the luminous page of Gibbon," which he afterwards acknowledged that he had never read, ſo is it certain that he never had caſt his eye over the police bill, or he would have known that the gentlemen in queſtion were not police magiſtrates; for the magiſtrates of Bow-ſtreet are ſpecially excluded from the operation of that law. The expence attending the *police* offices is, we believe, limited by act of parliament; but the expences of Bow-ſtreet are regulated entirely by the will of his Majeſty's Miniſters; and they are underſtood to exceed the expences of *five* of the police offices. And if there were the leaſt foundation for calling any of the magiſtrates *the tools of government*, the appellation might be applied, with leſs injuſtice, to the two magiſtrates ſelected by Mr. Sheridan as objects of his approbation, than to any other magiſtrates whatever; for the firſt of them enjoys, in addition to his ſalary as a magiſtrate, another ſalary, of equal amount, for his attendance at the Secretary of State's Office; and the laſt has alſo another ſalary (both ſalaries held at the pleaſure of Miniſters) as inſpector of convicts. But Mr. Sheridan recollected that one of theſe gentlemen was the friend of *Lord Erſkine*, and the other *his own friend*, his *truſtee*, and his repreſentative at the *Theatre*. It is not intended to inſinuate, in the moſt diſtant way, that either of theſe magiſtrates is in the leaſt capable of violating his duty from motives of intereſt; or that they are not both, in every reſpect, worthy of the ſituations which they hold. Much leſs is it meant to intimate, that they are at all deſerving of the *praiſes* of Mr. Sheridan. We ſhould ſcorn ſo to libel them. But it would excite the indignation of a ſtoic to hear ſuch a man prate about patriotiſm and reform; to hear the greateſt ſot in the kingdom reviling magiſtrates, whoſe duty it is to puniſh drunkenneſs; to hear the penſioner of a Prince declaim againſt tools and paraſites; to hear Mr. Sheridan, in ſhort, talk of integrity, of honour, and of juſtice! We will tear the maſk from the face of this political harlequin, and when he preſumes to abuſe his betters, break his own wooden ſword about his head. We have ſeen and applauded his father in the part of a King; but the ſon, with his Punchinello tricks, ought to be hiſſed off the political ſtage, as he has already been diſcarded his own Theatre!

With apologies to our readers for this ſeeming digreſſion, we proceed to extract another ſhort piece, with which we ſhall conclude our account of this new *Garland*.

" NOSMET REBUS SERVAMUS SECUNDIS ;
or,
NEVER BRING AN OLD HOUSE OVER YOUR HEADS.

" When P-TTY's wife noddle provok'd him to quote *
A ſcrap of the Latin ſo late learn'd by rote,
This *liberal* adage he gave to the nation,
As the TALENTS' grand maxim for public ſalvation,
' *Noſmet rebus ſervamus ſecundus*' alone,
No ſuccour we lend to a tottering throne;
To the proſperous villain bow low and be civil;
And our very beſt tapers ſtill hold to the DEVIL."

MISCELLANEOUS.

A Letter to Admiral Lord Keith, &c. &c. &c. with Advice to the Captains who were under his Command, on the Subject of a Dutch Frigate, and five Sail of Dutch Indiamen, found at Anchor, upon his Lordſhip's Arrival at Simond's Bay, July, 1795. 8vo. Pp. 22. 1s. Stockdale, Pall Mall. 1806.

Anſwer to a Letter addreſſed to Lord Keith by " a Seaman" on the Subject of Remuneration for the Captures made by his Lordſhip at the Cape of Good Hope, in July 1795. 8vo. Pp. 22. 1s. Stockdale, Pall Mall. 1806.

THE writer of the Letter, who calls himſelf " a Seaman," applies to Lord Keith, in plain and reſpectful, but manly, language, for redreſs on a matter, in which it is certainly his Lordſhip's duty to afford redreſs, if the facts ſtated be correct. He ſays, that, in July, 1795, when his Lordſhip arrived, with a Britiſh ſquadron, at Simond's Bay, at the Cape of Good Hope, he " found lying there a Dutch frigate and five ſail of Indiamen, all Dutch;" that theſe ſhips became lawful prizes, but that, notwithſtanding the various applications which have been made to the agents, no prize money has yet been obtained, although ſeveral of the officers, who were entitled to receive it, are dead. He farther ſtates, that the anſwer received to one of theſe applications was, " that the grant for the money was made out, and at the Treaſury; and that the moment his Lordſhip could get the grant, payment would be advertiſed." He therefore, very naturally, as it appears to us, calls on the commanding officer to take the neceſſary ſteps for obtaining the payment of this money. He alſo adds an addreſs to the captains who commanded the different ſhips on that occaſion, and makes a ſimilar call upon them.

But ſimple and proper as this mode of proceeding muſt ſeem to every impartial man, it has called forth the indignation of " A Piece of a Seaman and Lover of Truth," who deals very largely in declamation, and very little in facts. If the man had committed murder, he could not be more ſeverely reprobated than he is for preſuming to addreſs Lord Keith on ſuch a ſub-

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* H—ſ- of C-mm-ns, July 31, 1807.

ject. The anſwerer, indeed, inſinuates, though he does not venture to aſſert, that the letter writer has told a falſehood, and that there was no *frigate* in Simond's Bay, but only Indiamen. This is a plain fact, eaſily aſcertained, and which certainly *ought to be aſcertained* without delay; *was the frigate there or not*, that is the queſtion to be anſwered; and if it were there, how came it to be omitted in the account? Let an anſwer be given to theſe queſtions without declamation and without wrath. There is a French adage, well worthy of recollection, "*il n'y a que la verité qui offenſe.*" Why the ſeaman's ſtatement ſhould excite ſo much anger, we cannot perceive; any more than we can ſee how, if the frigate was not there, his complaint about prize money ſhould be undeſerving the attention of Lord Keith. It is not attempted to be denied, that prize money is due, on account of the Indiamen at leaſt, and to whom could a claimant apply with ſo much propriety as to the commander of the ſquadron? We again ſay, that it is a duty which Lord Keith owes to his officers and men to attend to this complaint, and, if he have the power, to remove the cauſe of it. The anſwerer doubts whether the letter writer is a ſeaman, though he admits that he writes bad grammar; a charge that comes with a peculiar good grace from the author of the following ſentence: "You muſt have dreamt of this frigate, till, at laſt, like a notorious liar, who tells a lie repeatedly, till he believes it to be true; ſo you, Sir, have at leaſt believed this coinage of your ſleeping thoughts," &c.—Clodius accuſat mæchos.—It is no *compliment* to the "Seaman" to ſay that he writes better than his adverſary.

A Letter to the Honourable and Right Reverend the Lord Biſhop of Durham, Preſident of the Society for bettering the Condition of the Poor, on the Principle and Detail of the Meaſures now under the Conſideration of Parliament, for promoting and encouraging Induſtry, and for the Relief and Regulation of the Poor. By Thomas Bernard, Eſq. 8vo. Pp. 62. 2s. Hatchard. 1807.

IF the Houſe of Lords, who have on ſo many occaſions proved themſelves, in an eſpecial manner, the guardians of the laws, and the defenders of the conſtitution, had not quieted our apprehenſions reſpecting that curious progeny of preſumption and ignorance which Mr. Whitbread ſo recently introduced into the Houſe of Commons, in the ſhape of a *bill*, and which that Houſe, ſtrange to ſay, after having ſtripped the brat of ſome few of its moſt ſtriking deformities, did not ſcruple to adopt, we ſhould have felt it our duty, in the review of this Letter, to enter pretty largely on the ſubject. Mr. Bernard's attention has been ſo long directed to the ſtate of the poor, that all his ſuggeſtions, on ſuch a topic, are entitled to great conſideration. And if he would diveſt himſelf of that pliant habit of appeal to the *candour* and *liberality* of thoſe whom he addreſſes, his productions would carry very great weight with them. We object to ſuch appeals on this ground. Every body knows what *juſtice* and *injuſtice*, *right* and *wrong*, *truth* and *falſehood*, all words of poſitive import, mean; but ſcarcely any two men can agree in their definition of ſuch looſe and vague terms, as *candour* and *liberality*. They are the cant expreſſions of that ſpurious philanthropy which has done ſo much miſchief, of late; and while ſuch men as Mr. Bernard, no doubt, aſſign the moſt favourable interpretation to them, the profligate will uſe them as cloaks for debauchery, and the atheiſt as a veil for impiety.

There are two or three points of comparatively little importance, on which Mr. Bernard agrees with Mr. Whitbread. The firſt of theſe is the exemption of *labourers* from the pariſh rate. But in the metropolis, ſuch an exemption would be, in many inſtances, not only a grievous evil, but a groſs injuſtice. In the firſt place, the claſs of *labourers* is extremely numerous, and compoſed of men of very different deſcriptions; many of whom earn more money, and are in all reſpects more at their eaſe, than the lower claſs of tradeſmen. Numbers of them alſo occupy houſes of conſiderable rent, and let out to lodgers more than will pay the whole of it. And on what principle of juſtice are ſuch men to be exempted from parochial taxes, when the poorer ſort of ſhopkeepers and ſmall annuitants are rendered ſubject to them? If ſuch a rule were adopted, in ſome pariſhes, the effect would be to increaſe the number of paupers, while it diminiſhed the number of thoſe who contributed to their ſupport; and, conſequently, to produce a great increaſe of the poor's rate. The clauſe, too, which went to repeal that part of the 9th of George 1ſt, which excludes from parochial relief the pauper who refuſes to enter the workhouſe, has the unqualified approbation of Mr. Bernard. A modification of that paſt act, ſo as to veſt a power in magiſtrates to order relief in ſuch caſes, according to their diſcretion, would be extremely proper; but the total repeal of it, we are perſuaded, would be productive of great inconvenience, and tend materially to increaſe the exiſting burthens.

There is one point on which Mr. Bernard differs from Mr. Whitbread, on a ground which appears to us moſt futile and untenable. By one clauſe in his bill, it was propoſed that all contracts for the maintenance of the poor in workhouſes ſhould be by weekly rates *per head.* Mr. Bernard objects to this, *becauſe* it would tend to fill the pariſh-workhouſe with gueſts —and how is this effect to be produced? By the intereſt of the contractor. —"If he make a certain ſum by *boarding fifty paupers*, he will get conſiderably more than double that ſum, if he can drive a hundred poor perſons into the houſe; and if he can ſqueeze in a ſtill greater number, his profits will accumulate to a very great degree." Why, to be ſure, it requires no great ſkill in arithmetic to diſcover, that if fifty men will produce one hundred pounds, a hundred men will produce at leaſt double that ſum, and ſo on in progreſſive proportion. But in the name of law and of common ſenſe, how can the *contractor* increaſe the number of paupers in a workhouſe? It is not to be ſuppoſed that either the overſeers or the magiſtrates were to be the contractors, and we never heard of any other perſons who had the power of ſending paupers into the workhouſe. "What the object of this clauſe is," ſays Mr. Bernard, "I have not acuteneſs to comprehend." Now this is juſt our caſe in reſpect of his *objection.* The object appears to us to be perfectly plain; namely, at once to diminiſh and to aſcertain the expence of maintaining the paupers. We, indeed, ſhould object to it, on a different ground—from a dread that the poor would not be ſo well nouriſhed as they ought to be.

All Mr. Bernard's other objections to different parts of the rejected bill are perfectly ſound and valid, and his remarks on the ſubjects are extremely judicious and forcible. In ſhort, ſuch a rudis indigeſtaque moles as Mr. Whitbread attempted to cram down the throats of the public has ſeldom been ſeen; and the public are very much indebted to any writer who undertakes to expoſe its deformity, and to ridicule its pernicious

conſequences. Mr. Bernard's ſentiments of Mr. Pitt's poor bill, and of Mr. Pitt himſelf, do him honour, and are every way entitled to attention.

"In Mr. Pitt's bill, your Lordſhip will recollect that, whatever doubt might have exiſted as to ſome clauſes, there were parts deſerving of the moſt unqualified commendation. The arrangement of the diſtrict Petty Seſſions, and the regulation that all contracts for farming the poor ſhould be ſubject to their approbation;—the parochial funds for the ſick and aged, and the clauſe which enacted that no ſubſcriber to that fund ſhould ever be ſubject to removal for temporary ſickneſs, or for the aſſiſtance incidental to it—the relief granted in certain caſes to perſons having property—and the equitable limitations, which that great man adopted, to prevent fraudulent ſettlements acquired by nominal reſidence,—all marked the extent and capacity of his mind. If the honourable and reſpectable member, who has propoſed the preſent regulations, had attended fully to all the points of Mr. Pitt's bill, he would have enjoyed the opportunity of increaſing his veneration, and by his own eloquent teſtimony of renewing and perpetuating our gratitude to the memory of THE GREATEST STATESMAN that this country ever poſſeſſed;—to the memory of a PATRIOT who, in deſpite of external hoſtility and domeſtic treachery, preſerved entire and uninjured the Britiſh Iſles, while empires mouldered around them; and by a diſintereſted ſyſtem of finance, is, at this moment, the one individual, to whom Britain is indebted, as the friend, the guardian, and protector of the country."

And, Mr. Bernard might have added, a STATESMAN AND A PATRIOT, whoſe virtues, and whoſe merits, Mr. Whitbread wanted either the capacity to appreciate, or the honeſty to admit.

Remarks upon a Bill (as amended by the Committee) "*For promoting and encouraging of Induſtry amongſt the labouring Claſſes of the Community, and for the Relief and Regulation of the Neceſſitous and Criminal Poor. Ordered to be printed, 24th Feb.* 1807." By one of His Majeſty's Juſtices of the Peace. 8vo. Pp. 32. 1s 6d. Boſton printed; Rivingtons, London. 1807.

THIS magiſtrate treats Mr. Whitbread's bill in a leſs *candid, liberal,* and *courtly* manner than Mr. Bernard; but in a manner perfectly ſuited to the ſubject. We entirely agree with him that "no bill ever called for plain dealing more ſtrongly than this; which appears to the remarker to ſet at nought, by ſome of its proviſions, the wiſdom and experience of centuries; and, by others, to ſacrifice old and lawful intereſts with unreſtrained boldneſs." He then diſſects it clauſe by clauſe, from the preamble to the *finale;* aſſigning praiſe to ſuch proviſions as deſerve it, but which are very few, and pointing out the abſurdity, the folly, and the injuſtice of others. He flatly contradicts the aſſertion, in the preamble, of the proved ineffiacy of the exiſting laws for the attainment of their object, which he ſays "is directly contrary to fact." On the clauſe which reſpects the erection and regulation of ſchools, the remarker's obſervations are particularly juſt and forcible.

"Concerning *ſchools* in every pariſh: it is doubtleſs highly deſirable that the poor ſhould be generally inſtructed in *reading*, if it were only for

this purpoſe—that they may read *the ſcriptures.* As to *writing* and *arithmetic;* it may be queſtioned, whether this degree of knowledge might not produce in them a diſreliſh for the laborious occupations of life; in which caſe, the poor rate would be increaſed indeed. Perhaps, in the numerous ſchools already exiſting, as many poor as is needful receive inſtructions of this kind; and as (doubtleſs) it is not intended to *compel*, a great proportion would probably decline this gratuitous inſtruction.

"But ſince, in all new and extenſive ſchemes, dangers ſhould be foreſeen, as well as benefits provided for; let us conſider what might poſſibly, and not very improbably, have been the conſequence, if every poor man in the kingdom had been able to read about fourteen years ago. At that time, and during ſome following years, all arts and exertions were uſed to excite amongſt the poor a hatred of our government, and a fondneſs for revolution. Copies of the writings of the notorious Thomas Paine were diſtributed by thouſands, and tens of thouſands. Perhaps the very ignorance which this bill purpoſes to remove, tended in a conſiderable degree to the ſaving of our country from all the horrors in which a neighbouring country has been involved: but doubtleſs the admirers of a French Emperor, and of French liberty and happineſs, and the calumniators of a Britiſh King and conſtitution, would even now preſent to the maſter and to the elder boys, in every ſchool within London and Middleſex, a copy of the notable Hiſtory of Great Britain, lately publiſhed by Mr. *W. Belſham.* Some *printers* alſo could ſcarcely find hands ſufficient to work off, and deliver out to itinerant diſtributers among the reading poor, invectives againſt the clergy and the Church of England."

This is the language of a man who does not haſtily adopt any popular plan that the head of a viſionary philanthropiſt may engender, but who wiſely looks to *conſequences*, before he either approves or rejects. Though we be not diſpoſed to argue from the *abuſe* of a thing againſt its *uſe*, yet there are many circumſtances in the ſituation of the poor which a wiſe man will conſider well before he propoſes any material alteration in the mode either of relieving their bodies, or of inſtructing their minds, by an education that may render them diſcontented with that ſtate of life "to which it has pleaſed God to call them." Much has been ſaid of the advantages derived from the ſyſtematic education of the poor in Scotland, and no doubt they are a more honeſt, induſtrious, and ſober race of men than the ſame deſcription of perſons in England; but though education may hav contributed to produce this effect, they muſt be very ſhort-ſighted indeed, and have a very ſuperficial knowledge of human nature, who ſuppoſe that the effect reſults from education alone; and that the genius, temper, and diſpoſition of the people have had no ſhare in producing it. It is a matter, however, of great importance, not to be haſtily decided, and, in our eſtimation, very far indeed above the capacity of Mr. Whitbread. If we had not thought ſo before the bill came forward, the bill itſelf would have convinced us of the fact.

Endleſs litigation and diſpute would be generated by thoſe clauſes of the bill which refer the deciſion of certain points to the *veſtry;* the moſt improper of all tribunals to decide. The mode of voting, too, there is highly objectionable.

"Very doubtful is the expediency of this clauſe, giving two votes (in veſtries) to perſons rated at one hundred pounds; three, to one hundred

and fifty; and four, to two hundred and more. Why ſtop at 200*l*? Becauſe it includes moſt manufacturers? In many *villages*, where veſtries are thinly attended, the effect would be, that one man, little qualified for ſuch a truſt, would determine every queſtion. But *large property* ſufficiently makes up in veſtries, by influence, for the want of more than a ſingle vote. And if an individual perſon is to have more than one vote *in a veſtry*, for the protection of his property; then, why not on all other occaſions, eſpecially for members of parliament?"

We defy Mr. Whitbread to anſwer this laſt queſtion fairly without condemning his own plan, of regulating the number of votes by the quantum of property. Property ſhould have its due weight, which it has not in the preſent ſtate of parliamentary repreſentation;—but extend the principle, according to Mr. Whitbread's notion, and we ſhould have an ariſtocracy of wealth, which is the moſt odious of all ariſtocracies, becauſe it does not, of neceſſity, include either birth, worth, or talent, and would very often poſſeſs neither.

By one of the clauſes, it was propoſed to enable a pariſh which paid more than double, in poor rates, the average rate of the whole county, to claim, through the medium of the magiſtrates, a ſufficient ſum from the county ſtock to reduce the rate ſo far as not to make leſs than double the average rate. This clauſe the *remarker* condemns very ſtrongly, and very juſtly; and he clearly ſhews its pernicious conſequences to the landed intereſt. His obſervations are well worth attention. He thus concludes them.

"But why did the legiſlature decline *to equalize the land-tax?* Becauſe a very large portion of the lands within the kingdom had lately changed owners, by purchaſes made with an eſpecial view to the proportion of land tax charged upon them. So, property in manufacturing, and other, places, has been purchaſed with a view to the reſpective amount of the poor rates. If ſuch a clauſe as this muſt become part of a ſtatute, let a little *proviſo* be added;—that this clauſe ſhall not take effect until fifty, or rather a hundred, years after paſſing the act. Future purchaſers of land may then conjecture about the value of their new property: thoſe who *lately purchaſed* (having paid the full price) will ſtill have ſome cauſe for complaint. Without ſuch a proviſo, the value of land, in agricultural diſtricts, manufactories being numerous in the country, would inſtantly ſink about 20 per cent. This clauſe was, probably, no part of the original bill; but ſoiſted into it (out of doors) by ſome bold manufacturers, who fancied the oſcitancy of country gentlemen to be much greater in degree than it is. Surely, when the propoſed clauſe ſhall be duly *proclaimed*, the ſound will awaken them from the deepeſt repoſe that was ever enjoyed, after the hardeſt fox-chaſe, and ſome tankards of the beſt October."

On the clauſe for exempting certain houſes from poor rates, the author's remarks are very judicious. "If houſes ſhould be exempted from poor rates, many landlords would, and all might, advance the rent in full proportion to the exemption, and thus pocket all the benefit." To be ſure they would, juſt as the owners of land in Ireland would advance their rent, in proportion to the exemption from tithes, if tithes were to be aboliſhed there, as propoſed by ſome of the philanthropic reformers of the age. "And ſince rates muſt be levied; but are loſt to a great amount by the diſhoneſty as well as by the diſability of ſmall occupiers; why ſhould not

tenements under five pounds *not exempted* by juſtices (as above propoſed) be aſſeſſed to the *landlord*, leaving it to him to indemnify himſelf by the rent? Perhaps it would be expedient to provide, that, in all *ſuch* caſes, where a tenant has refuſed to pay his rate, the ſame ſhall be thenceforth charged by the landlord. But if this exemption *muſt* take place, let the buſineſs be ſhortened, and much time and trouble ſaved, by extending it only to thoſe occupiers who have *two* legitimate children, under 12 years of age, and who, *alſo*, either inveſt money in the poor's fund before mentioned, or are members of ſome friendly ſociety."

It would, no doubt, be deſirable in many, if not in all, caſes, to give recourſe to the *landlord*, where the tenant refuſes to pay. By ſuch a regulation the landlord would take ſpecial care not to let his houſe to a tetant who was not an honeſt and a reſponſible man. But there ſhould always be an option allowed to the pariſh to apply either to the tenant or to the landlord: the law very wiſely makes the tenant reſponſible, becauſe he has always property on the premiſes, which may be ſeized in a ſummary way for the rate; whereas if the landlord only were reſponſible, much trouble and expence would attend any compulſory proceſs for payment, and in many inſtances the rate would be loſt; for there are diſhoneſt landlords as well as diſhoneſt tenants. We ſhall make one extract more from the "concluſion" of this very ſenſible tract, containing matter which we very ſtrongly recommend to that exemplary guardian of the morals of the poor—to that conſiſtent champion of the intereſts of the publicans—Mr. RICHARD BRINSLEY SHERIDAN.

"Amongſt the means which might be deviſed for promoting the purpoſes *actually expreſſed in the title of the bill*, perhaps none would be more uſeful, and none are more wanted than this:—a more effectual *reſtraint* of ALEHOUSES, and of the *number* of them. *Licenſes* are *multiplied* much too eaſily, and *reduced in number* too rarely; and the *maintaining of good order and rule* in them is moſt lamentably neglected. To theſe public nuiſances (for ſuch they *generally* are) may be aſcribed (in a very great degree) the corrupted morals, and the impaired health, of the labouring claſs, and perhaps *one-fourth* of the *poor rates*. For not only the money *actually ſpent* in them is to be conſidered, but the time and wages loſt by labourers to their families, and their ſervices loſt to the public; the idle and vicious habits contracted; the late hours kept; the conſequent diſſolute intercourſe of the ſexes; the ruined conſtitutions and ſhortened lives of multitudes, *whoſe families are left to the pariſh*; all which, taken together, contribute, in a moſt high degree, to the increaſe of the public burthens. Surely, among the acts of magiſtrates, not any one is attended with a more awful reſponſibility, than the *granting* of *additional licenſes*, or to improper perſons, or in *improper ſituations*, for the keeping of ALEHOUSES; theſe perpetual ſources of diſorder and tumult, vices and crimes, poverty and poor rates!"

If the author had recollected that MR. SAMUEL WHITBREAD was a BREWER, he would have ceaſed to wonder that *ſuch* regulations, which would have done more to benefit the poor than all the other proviſions of the bill, formed no part of it.

Remarks on Mr. Whitbread's Plan for the Education of the Poor; with Obſervations on Sunday Schools, and on the State of the Apprenticed Poor. By James Parkinſon, Hoxton. 8vo. Pp. 34. Symonds. 1807.

MR. Parkinſon is evidently a man of active benevolence, and of the beſt intentions; and as far as he contends, that "the plan propoſed by Mr. Whitbread muſt cruſh thoſe inſtitutions to which religion, morality, and the good order of ſociety, are already moſt highly indebted; and that the eſtabliſhments which were to ſucceed theſe will fail in two moſt material points—the promoting of induſtry, and the inculcation of religious ſentiments," we perfectly agree with him: as we alſo do in the praiſes which he beſtows on Mr. Plemley, the worthy rector of Shoreditch, than whom a man of ſounder religious, moral, and political principles, or one more zealous in the diſcharge of his important duties, is not to be found. Happy are we to learn, that the parochial Sunday ſchool of St. Leonard, Shoreditch, was founded on his recommendation, and on the conviction, enforced by him, "that mere literary education, unaccompanied by the inculcation of moral and religious principles, was a gift which it was almoſt certain would prove highly injurious, both to the giver and receiver." If we have been correctly informed, there is no pariſh in which ſuch a ſchool was more wanting; becauſe there is none in which vice and immorality flouriſhed more abundantly. But we muſt differ toto cœlo with Mr. P. in beſtowing unqualified praiſe on the *liberal* ſentiments which influenced the author of that clauſe in Mr. Whitbread's bill, which allowed the ſcholars to go to any place of worſhip to which their parents might chuſe to ſend them, or, in other words, to none at all; for as Mr. P. truly obſerves as to the meaſure itſelf, there would be no poſſible means of aſcertaining whether the boys went to any place of worſhip or not; and the probability is, that they would paſs the ſabbath, either in idleneſs, or in ſomething worſe. So that in fact they would have no religious inſtruction at all. What Mr. Whitbread's *motives* were, it is not for us to conjecture; but no motive could juſtify the meaſure which went to give a legal ſanction to that *ſin* of *ſchiſm* which the Scriptures reprobate. Indeed, it was a melancholy taſk to obſerve the looſe notions which prevailed in the Houſe of Commons, during the laſt ſeſſion, on the ſubject of infuſing religious principles into the minds of the riſing generation. It ſeemed to be a matter of perfect indifference to the members, whether they were brought up as Proteſtants, Romaniſts, Methodiſts, Calviniſts, Quakers, Baptiſts, Anabaptiſts, or Unitarians. In ſhort, it ſeemed as if none of them had at all attended to the ſubject, or that they had never read the ſcriptural denunciations againſt ſchiſm, or the ſupplicatory clauſes in the Litany relating thereto; and that they knew not what conſtituted a *Church*.

There are good grounds for Mr. P.'s apprehenſions, that the parents of poor children would not ſuffer them to go to ſchool every day; and, conſequently, for the preference which he gives to *Sunday* over *daily* ſchools. He muſt know very little, however, of churchwardens and overſeers, if he thinks that they are better judges of the treatment of the poor, or more vigilant guardians of them, than the magiſtrates; and he is egregiouſly miſtaken both as to the *law* and the *fact*, in ſuppoſing that when the pariſh has bound their children apprentices, the overſeers have nothing

more to do with them. The overſeers are the repreſentatives of their natural guardians, and it is their duty (for the breach of which they are puniſhable) to extend a parental ſuperintendance over them during their guardianſhip, and to take ſpecial care that they are properly treated. And in many pariſhes, in Saint Luke's, Saint Andrew's Holborn, Iſlington, Saint Saviour's Southwark, ſeveral pariſhes in the City of London, and no doubt in many others, this duty is moſt conſcientiouſly performed. Lord Kenyon delivered his opinion with ſo much force and deciſion on this ſubject, that we did not conceive that any man who had turned his attention to the poor could poſſibly have been ignorant of it. If, then, "the officers of the pariſh of St. Leonard, Shoreditch, had upwards of ſeventy children apprenticed out in *ſurrounding pariſhes*, of the ſtate of whom they were entirely ignorant," it was a ſpecies of ignorance we hope peculiar, and certainly moſt diſgraceful, to them. As the apprentices reſided in the *ſurrounding* pariſhes, too, their conduct was highly criminal, and they had not the ſhadow of an excuſe for it. It was their duty to aſcertain that they were properly treated, if they had lived even in a remote part of the kingdom. It is nevertheleſs highly expedient, on all accounts, to bind pariſh children apprentices within their own pariſhes, wherever proper maſters can be obtained; but let it not be ſuppoſed for a moment that, if they are bound out of the pariſh, it is not the duty of the overſeers to viſit them occaſionally, or at leaſt, by ſome means or other, to take care that their treatment is ſuch as it ought to be.

A New Syſtem of Domeſtic Cookery, formed upon Principles of Economy, and adapted to the Uſe of Private Families. By a Lady. *Second Edition, conſiderably enlarged and improved; to which are now added ten Illuſtrative Plates.* Small 8vo. Pp. 586. 7s 6d. Murray. 1807.

THIS is really one of the moſt practically-uſeful books of any which we have ſeen on the ſubject. The lady who has written it, has not ſtudied how to form expenſive articles for luxurious tables, but to combine elegance with economy. She has given her directions in a plain ſenſible manner that any body can underſtand; and theſe are not confined merely to cookery, but are extended to a variety of objects in uſe in families; by which means the utility of the book is very much increaſed indeed.

EDUCATION.

A General Pronouncing Dictionary, ſhewing at one View the Orthography, Explanation, Accentuation, and Pronunciation, of all the pureſt and moſt approved Terms in the Engliſh Language, according to the preſent Practice of the moſt eminent Lexicographers and others. By William Enfield, M.A. Author of Elements of Natural Philoſophy, &c. &c. 18mo. Pp. 336. 3s 6d. Croſby. 1807.

IN a very modeſt preface, Mr. Enfield obſerves, that the editor of ſuch a work as this has little to do, "but to familiarize the mind to knowledge already extant, and to endeavour, by a lucid arrangement of the materi-

als of his predeceſſors, to ſmooth the path of ſcience." Humble as ſuch pretenſions are, the taſk is one which requires the exerciſe both of conſiderable judgment and of great induſtry; and it is but common juſtice to ſay, that Mr. Enfield has diſplayed both, in the compilation and arrangement of the uſeful little volume before us.

An Abridgment of the Roman Hiſtory, from the Foundation of the City of Rome to the Diſſolution of the Weſtern Empire. Written on a Plan calculated to aſſiſt the Memory. By Sophia N. Ziegenhert, Author of the Epitome of the Hiſtory of England. 2 vols. Crown Octavo. Pp. 906. 16s. Hatchard. 1807.

THIS Abridgment is written on a plan perfectly novel, at leaſt to *us*. In order to aſſiſt the memory, the *initials* only of proper names are given, and the young reader is left to ſearch for the names themſelves. This appears to be very well calculated to anſwer the intended purpoſe; and the lady is entitled to great commendation, as well for her ingenuity in the invention of ſuch a plan, as for her ability and judgment in the execution of her work. The following extract from her preface will place her ſentiments and her principles in a proper point of view.

"It is the indiſpenſable duty (and ſurely never more ſo than in the preſent day) of every parent, and every other perſon having the charge of youth, to inſtil into their minds a juſt idea of their Almighty Creator, by pointing out to their obſervation the various bleſſings they enjoy, and whence they flow. Religious principles can never be too early imbibed. The impreſſions made in childhood are ſeldom totally effaced, and ſurely thoſe of religion ought to be the firſt: it is the moſt eſſential part of education*, the only ſure baſis of our happineſs here and hereafter, our comfort in affliction, our ſolace on the bed of death, and our ſure hope of eternal ſalvation."

We wiſh to ſee every inſtructor of youth impreſſed with theſe ſentiments. The book is accompanied with tables of the proper names, with references to the pages in which they appear.

The Family Shakeſpeare. In Four Volumes. Small 8vo. Pp. 1720. Hatchard. 1807.

"THOUGH the works of our immortal bard," ſays the editor in his preface, "have been preſented to the public in a great variety of editions, and are already the ornament of every library, and the delight of every reader, I flatter myſelf that the preſent publication may ſtill claim the attention and obtain the approbation of thoſe who value every literary production in proportion to the effect which it may produce in a religious and moral point of view. It will, I believe, be univerſally acknowledged, that few authors are ſo inſtructive as SHAKESPEARE; but his warmeſt admirers muſt confeſs, that his plays contain much that is vulgar, and much that is indelicate; and that, in compliance with the taſte of the age in which he lived, he inſerted ſome things which ought to be wholly omitted, and others which might be rendered unexceptionable by a very

* Mr. WHITBREAD and Mr. LANCASTER ſeem to think otherwiſe. REV.

little alteration. It is juſtly obſerved by the author of that elegant Eſſay, in which SHAKESPEARE is vindicated from the illiberal attacks of VOLTAIRE, that 'there are delicacies of decorum in one age unknown to another age; but whatever is immoral, is equally blamable in all ages; and every approach to obſcenity is an offence, for which wit cannot atone, nor the barbarity or the corruption of the times excuſe.' On this principle I have omitted many ſpeeches in which SHAKESPEARE has been tempted 'to purchaſe laughter at the expence of decency,' in ſcenes, for which all the wit of Falſtaff can furniſh no apology; but I truſt that nothing is omitted which the reader *ought* to regret. For thoſe who object to ſuch alterations, there are many editions of SHAKESPEARE 'with all his imperfections on his head;' but it is hoped that the preſent publication will be approved by thoſe who wiſh to make the young reader acquainted with the various beauties of this writer, unmixed with any thing that can raiſe a bluſh on the cheek of modeſty."

An edition of this kind was certainly very much wanting; for the plays of Shakeſpeare, in their original ſtate, contain ſo many indelicate and obſcene paſſages, that they cannot, with propriety, be put into the hands of young perſons. The editor has only excluded ſuch paſſages, and made now and then a verbal alteration, and has made no additions of his own. The plays he has ſelected are *twenty* in number. The *firſt* volume contains, The Tempeſt, Midſummer Night's Dream, Much ado about Nothing, As You Like It, and The Merchant of Venice; the *ſecond*, The Twelfth Night, Winter's Tale, King John, King Richard II, and the firſt part of King Henry IVth; the *third*, the ſecond part of King Henry IVth, King Henry Vth, King Richard III, King Henry VIII, and Julius Cæſar; the *fourth*, Macbeth, Cymbeline, King Lear, Hamlet, and Othello.

MISCELLANEOUS.

THE CATHOLIC QUESTION.

LETTERS TO THE REVEREND DOCTOR TROY, TITULAR ARCHBISHOP OF DUBLIN,

By the Reverend William Hales, D.D., late Profeſſor of the Oriental Languages in the Univerſity of Dublin, and Rector of Killiſandra, in Ireland.

[Continued from page 326.]

FOURTH LETTER.

Dec. 3, 1803.

Je vois tous les jours, que la Religion Romaine *fait de* mauvais Sujets, *en reconnoiſſant une Puiſſance etrangere ſuperieure à celle du Pays; nos* Eveques *ne ſont pas Francois, mais* Sujets du Pape!

"I ſee every day, that the *Romiſh* Religion makes *bad Subjects*: our *Biſhops* are by no means Frenchmen, but *Subjects of the Pope!*"

Lettre du Mad. de Pompadour, à M. Monteſquieu.

Rev. Sir,

MY laſt Letter concluded with a declaration diametrically oppoſite to yours, and from equally reſpectable authority: that "the Oath of Allegi-

ance in queſtion contained nothing contrary to the principles of the Roman Catholic Church;" and, conſequently, Dr. Butler and his Suffragans did not conſider it "*contrary to the Faith delivered to the Saints;*" nor were they deterred by any qualms of "*conſcience*" from "taking the Oath and ſubſcribing the Declaration;" which we are given to underſtand from your declaration that you and your coadjutors have "*refuſed*" to do. If I have injured you by this ſurmiſe, you are at liberty to remove any ill impreſſion of the loyalty of your "real principles," by explicitly ſtating the facts, *when* and *where* you took the Oath and ſigned the Declaration. I am credibly informed, however, you did not take the oath while Biſhop of Oſſory, and that only four prieſts in the county of Kilkenny then took it. Whether you have taken it ſince your tranſlation (by the Pope) to the Titular Archbiſhoprick of Dublin, you can beſt inform me and the public; and whether your formerly declining to take it may not have contributed to your promotion. Had the See of Rome intended to mark its approbation of the Oath of Allegiance, it would have promoted ſome one of the Munſter prelates, who ſo anxiouſly ſtept forward to vindicate their "*Religious Tenets*" from the foul imputation of diſloyalty: either Doctor Butler himſelf, or Lord Dunboyne, both allied to the illuſtrious Houſe of Ormond; or elſe Doctors Egan, M'Kenna, or Moylan, not inferior perhaps in talents to yourſelf; and, indeed, we have abundant reaſon to collect from Doctor Butler's juſtification, that *his* excluſion was owing to his loyalty:

"A report," ſays he, "was quickly circulated, that the Roman Catholic Biſhops of Munſter were 'all *excommunicated* by his Holineſs for countenancing ſuch an *impiety*;'—that "a report had certainly reached Rome, that the Iriſh Catholic Clergy, by the Oath of Allegiance, had ſhaken off the Pope's ſupremacy in *Spirituals*:"—And though he wrote a long memorial ſoon after, in September 1775, to Cardinal Caſtelli, Preſident of the Congregation *de Propaganda Fide*, ſtating the grounds upon which the Munſter Prelates had proceeded, and "demanding (ſays he) to know explicitly *what objection* they had to our conduct," the Cardinal poſtponed anſwering his memorial, until fourteen months after, and then ſent him the following *laconic* cenſure; if Doctor Butler gave the *whole* anſwer, as he inſinuates, and not an *extract* only, as we have reaſon to ſuſpect, from the abruptneſs of the concluſion:

Per illuſtris et Reverendiſſime Domine, uti Frater,

Debitum veſtrum conſuetumque erga hanc Sanctam Sedem *obſequium*, omnino poſtulare videbatur, ut nihil in *re tante momenti* ſtatuendum cenſeretis, niſi conſulto prius Pontifice maximo; cujus ſententia eo etiam magis à vobis expectari poterat, quod *nulla vi, nullave lege* ad eam Formulam exprimendam adigebamini. *Hoc eſt* quod Sanctiſſimum Dominum noſtrum, et ſanctam hanc Congregationem haud levi moleſtia afficit.—*Cæterum* Deum precor, ut amplitudinem veſtram ſoſpitem diutiſſime ſervet, &c.

Romæ, 23 Nov. 1776. J. M. Cardinalis Castelli.

"Moſt Illuſtrious and Rev. Lord, and Brother,

"*Your duty* and *cuſtomary obſequiouſneſs* towards this Holy See ſeemed abſolutely to require, that, in a *matter of ſo great moment*, ye ſhould have judged that nothing ought to be determined without having *previouſly conſulted the Sovereign Pontiff*; whoſe judgment might alſo have been awaited by you the more eaſily, as ye were not conſtrained by *any* com-

pulſion, or by *any law*, to produce *ſuch a Formulary*. *This it is* that has affected our moſt Holy Lord, and the Congregation, with no ſlight uneaſineſs.—*But* I pray God that he may very long preſerve your Lordſhip.

" J. M. CARDINAL CASTELLI.

" To his Lordſhip James, Archbiſhop
of Caſhel, Thurles."

This decides the point, that a Formulary, as Dr. *Butler* obſerves, " denying the Pope's Supremacy in *temporals*, and diſclaiming thoſe tenets *imputed* to the Roman Catholic religion, was thought reprehenſible at Rome:" and hence, as the Court of Rome has always oppoſed and obſtructed the allegiance of the Roman Catholics from the days of Henry VIII, it will ever continue, ſo long as it poſſeſſes the means; ſo long as " they acknowledge a foreign (and hoſtile) power, ſuperior to that of the country;" ſo long as the Romiſh hierarchy and clergy are liege " ſubjects of the Pope," bound by oaths of allegiance to him at their ordination as Prieſts, and conſecration as Biſhops, utterly incompatible with their allegiance to the Crown; and ſo long as the Pope of Rome is ſuffered to retain under a Proteſtant Government, by a glaring political *ſolecism*, a great eccleſiaſtical patronage, excluſive of the Crown, and involving a conſiderable *temporal* juriſdiction; and this, too, at a time when the patronage of eccleſiaſtical benefices has been reclaimed and recovered from the Pope by every Roman Catholic country in Europe; and very lately, in France, formally reſcinded by the new eccleſiaſtical conſtitution of that country.—*Fas eſt et ab Hoſte doceri:*

To permit, indeed, the Court of Rome ſtill " to ſtab in the dark" the vitals of the Conſtitution; to hold out powerful rewards and cenſures to the Romiſh *eccleſiaſtical* body in this country, *tempting* them to refuſe or to violate their allegiance to the Crown, is ſurely to keep alive the embers and cheriſh the ſeeds of ſedition and rebellion in this hitherto ill-fated iſland; more eſpecially, when the *Papal aſcendancy* has been ſo dangerouſly increaſed by the laviſh grants of political power in the *elective franchiſe*, and repeal of the *penal laws*; by their *admiſſion to the bar*—by the eſtabliſhing a *Popiſh* ſeminary at Maynooth, with a revenue or endowment equal, if not ſuperior, to that of the only *Proteſtant Univerſity* in the kingdom; and by that ſtrange policy recommended by the late Edmund Burke, and rather precipitately purſued by Latitudinarian Britiſh Adminiſtrations, down to the auſpicious æra of the Union:

" That the only method of retaining Ireland in obedience to the Britiſh Crown, and maintaining the connection between the two countries, was the eſtabliſhment of *Popery* in Ireland; and that the *irreconcileable difference* of the eſtabliſhed religion of the inhabitants of the two nations would be the *indiſſoluble cement of peace and union* between them!!!"

The example of Dr. Butler and his loyal aſſociates eſtabliſhes the truth of the obſervation, which you impeach, Sir, that " *Roman Catholics* (even *Prelates*) *may be better than the tenets of their religion:*" For that the " *odious tenets imputed* to them" by our legiſlature are *juſtly* imputed, we may collect from the Decrees of their General Councils, eſpecially of the 4th Council of Lateran, and Council of Conſtance, confirmed by the Council of Trent; ſanctioning the *extermination of heretics*, when feaſible; and decreeing that " *no faith is to be kept with heritics*, to the detriment of *the Church*, or prejudice of the *Roman Catholic religion;*" and from the Nuncio *Ghillini*'s official letter, reprobating the ſimilar oath of allegiance, pro-

poſed in 1768, (rather more explicitly and unguardedly than Cardinal *Caſtelli*) "as *unlawful* in its whole extent, and as *invalid*, *null*, and of *no effect* in its nature; ſo that it can by no means *bind* and *oblige the conſciences*" (of *Orthodox* Catholics).—See the *Hibernia Dominicana*, and Biſhop *Woodward*, &c.

And I now publicly call upon you, Sir, if anxious in reality for the *ſecurity* of the eſtabliſhed Conſtitution, and the *ſatisfaction* of your Proteſtant fellow-ſubjects, to ſtate, fairly, fully, and explicitly, "without any evaſion, equivocation, or mental reſervation whatſoever," *what are the oaths you have taken, and are conſcientiouſly determined to obſerve? and what are theſe other oaths which you refuſe to take, and your conſcience condemns?*

CRITO.

FIFTH LETTER.

Feb. 28, 1804.

Nunquam te fallant animi ſub Vulpe *latentes.*
"Never be duped by *Fox-like* adulation." HOR.

Rev. Sir,

MY laſt Letter, publiſhed Dec. 3, 1803, ended thus:—"What are the oaths you have taken, and are conſcientiouſly determined to obſerve? and what are thoſe other oaths which you refuſe to take, and your conſcience condemns?"—Theſe intereſting and important queſtions, echoed from your own laſt Paſtoral Exhortation, were ſurely entitled to a ſpeedy and explicit anſwer on your part; that they might well have been ſolved long ſince, by yourſelf, in *propria perſona*, without any diminution of your titular dignity, through the ſame channels of public intelligence in which that *polemical* charge was ſo oſtentatiouſly blazoned forth. But what has been the actual reſult? after a lapſe of two months nearly, a long-winded and adulatory "*Vindication*," by proxy, appears, at the unconſcionable price of *four ſhillings* Britiſh—

"Though *half a-crown* o'erpays his ſweats-worth." SWIFT.

Written in a barbarous dialect and motley ſtyle, a downright *lingua Franca*, (p. 25) ſurely not by a native "*Roman Catholic of Dublin*," as idly perſonated, but rather by ſome *French Emigrant*, who might reaſonably complain, in the midſt of our metropolis, like the exiled Ovid in Pontus:—

Barbarus *hic ego ſum, quia* non intelligor *ulli!*
"Here, I am a *Barbarian*, becauſe *not underſtood* by any!"

And who, with ſingular felicity, thus deſcribes himſelf and his uncouth production, abounding in aukward ridicule, groſs invective, and hardy miſrepreſentation:—"Ah, *mon Dieu*, to be ſo *argumentative* and ſo *ridiculous!*"—"Obſerve how the *phraſe* gets corpulent, in proportion as the *common ſenſe* manifeſtly pines away!"—This miſerable vindicator and fulſome adulator of an Iriſh Eccleſiaſtic, whom he ſtyles, *Roman Catholic Archbiſhop in the Church of Dublin*," officiouſly dubbing him, though unlicenſed, the *Coadjutor* of his Grace the *Archbiſhop*, the only Prelate in the *Church* or See of *Dublin* recognized by the Conſtitution, has, in an evil hour, "taken up the cudgels" for his friend, and probably his patron, already or in expectancy, which the latter was either unable or unwilling to wield himſelf; and after expending not leſs than 236 pages of his abundant "tedioufneſs" on that redoubtable champion the *Yeoman*, and his

authorities, diſpatches the puny CRITO in a ſingle leaf! which I ſhall here republiſh entire, as a ſpecimen of his matter and his manner;

"*Appendix.*

"I have reſerved this place for the gentleman calling himſelf Crito; and muſt be brief and diſtinct.

I. "As to Huſs and Wickliffe, and Sigiſmund and the Council of Conſtance, I only ſay, that as *he knows nothing** but what he could pick up from *vulgar* and *polluted* ſources, he cannot appear entitled to *my* notice, in the mind of a reader who has arrived thus far in this pamphlet. Shall I confute again the ſame nonſenſe iſſuing from a man who confounds tranſubſtantiation with the real preſence; *i. e.* the unreformed doctrine [of the Maſs] with the principal reformed doctrine? [When did this reform happen?]

II. "He charges Doctor Troy with refuſing to take certain oaths, and he wiſhes to know what oaths they be.—[N. B. Doctor Troy charged himſelf.]—Anſwer, Who are you, Crito; and by what title do you claim the right of being anſwered by Doctor Troy?—The oaths he means are the *renegade* oaths againſt Peter's primacy and the auguſt Sacrament.

III. "Some Biſhops, Doctor Troy mentions, [where?] ſcrupled to take the Oath of Allegiance; whence Crito infers, that Doctor Troy ſcrupled [to take] it.—[A falſe inference]—Anſwer, Pity the Biſhop did not inform [for ſuch a crime] againſt the dead! Doctor Troy took that oath immediately on his arrival in Ireland, [in what year?] and decided thoſe Biſhops, of whom he ſpeaks, [where?] to take it.

IV. "Doctor Butler, who pleaded for this oath, was *not* made Titular Archbiſhop of Dublin.—Anſwer, No, but Doctor Troy; whom HE *recommended* [to whom?] for his eminent loyalty; who had [having] received the thanks of the then Viceroy, [who was he?] on that account of loyalty, was made Titular Archbiſhop [by the Pope].

V. "With regard to the text [or rather, motto of Letter IV] from the Dutch manufactured Novel, called *Pompadour*'s Memoirs, I am happy to find, that Crito reads French, and has great Bibliographical information.—[N. B. Crito, in kindneſs, will increaſe his happineſs.]

VI. "As to the diſcoveries concerning Popery Laws, Crito may enjoy his exemption from criticiſm."—[What exemption?]

Such is the myſterious enunciation of this "brief" but not "diſtinct" cenſure; to develop the latent meaning of which, requires the ſolution of a freſh queſtion at every ſentence: like the enigmatical Oracles of Paganiſm, it is purpoſely obſcure, and deſignedly unintelligible to ordinary readers; the author affecting to deſpiſe, while he dreads Crito, and wiſhing to bury his Letters in oblivion†.

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* "He (Crito) will give me leave, moreover, to tell him, that I could not utter *a lie* ſo great, *in my conſcience*, on this very queſtion, as to aver, that *he knows one ſingle tittle about it!*" (p. 4.)

† "I have ſeen a third and fourth Letter of CRITO's; and I muſt now beg the reader's indulgence, that I may explain, how I was *ſeduced* to make free with this *leper*. Of his firſt Letter, I noted the quotations, (p. 41) and of the ſecond (p. 52); but from my attention being

Waving, for the preſent, his palpable miſrepreſentations, alluded to in the firſt article, of the principles and perſecutions of Wickliffe and Huſs, and the perfidy of Sigiſmund, and furious bigotry of the Council of Conſtance, as involving topics of remoter concern, compared with the boaſted loyalty of Romiſh Eccleſiaſtics in Ireland; I ſhall now confine myſelf to the *ſecond* and ſubſequent articles, as more immediately connected therewith.—"Who are you, Crito? and by what *title* do you claim the *right* of being anſwered by Doctor Troy?"—However abſurd or impertinent ſuch an interrogatory muſt appear from an obſcure and anonymous inquiſitor, intermeddling in a matter that does not immediately concern himſelf, I will not decline to gratify his curioſity, by ſtating Crito's "right and title" to aſſume the arduous and perilous office of *public Cenſor;* undauntedly and diſintereſtedly aſpiring to become

Virtutis veræ cuſtos rigiduſque ſatelles.
"Of true patriotiſm, guardian and ſtrict ſentinel."

Crito, in the firſt place, is not a diſaffected Prieſt, who lurking among the "circumcellions of loyalty" (to uſe his own lingua Franca), pines in ſecret at the auſpicious Union of this Iſland with Great Britain, and mourns in dark and diſcontented ſtrains over the degradation and ſufferings of his "native country; which (he aſſerts), though uncrowned has majeſty, and has beauty ſtill, and friends though afflicted;" and who claims that "his letter may be heard" [not read], and modeſtly predicts, that "it will [only] be forgotten, when ruthleſs impoſture has ceaſed to aggravate the hand of rigour, and embitter the dregs of ſervitude!"—PREF.

Neither is Crito a falſe friend, who injures the cauſe he affects to eſpouſe, and betrays his patron with a kiſs! while he thus unguardedly ſtrips off the ſpecious maſk of loyalty and patriotiſm from Doctor Troy's laſt Paſtoral Exhortation, iſſued in prompt obedience, as it ſeemed, to the pious requiſitions of the Royal Proclamation for a general faſt and humiliation.

"When Doctor Troy had ſo far coincided in the religious views of a *Lay-Supremacy*, (which *we deprecate*) as to regulate our times of prayer by the index of a proclamation," &c. p. 13. Thus does this vaſſal (if not emiſſary) of the Pope, "deprecate" or abjure, for himſelf and his brethren, that "Lay-Supremacy," happily veſted in the Crown, which is the baſis of our Eſtabliſhed Conſtitution in Church and State!

Nor is Crito an outrageous libeller of that ſacred palladium of the Conſtitution, the Oath of Allegiance, like this accredited Plenipotentiary, who declares, that the oaths he [Doctor Troy] means, are the oaths againſt *Peter's Primacy* and the *Auguſt Sacrament;* oaths which he avowedly dares to call "*renegade*," *i. e. rebellious*, againſt the Supremacy or "Primacy" of Peter's ſucceſſor, the Pope! in open defiance of the laws of his country.

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diverted to other matters, I paſſed over the low ſtuffing of his matter; thus, for having ſingled out a maſque, before I had felt what work his hands were inured to, I am *ridiculouſly* engaged to travel in partnerſhip with a ruſtic *Sbirro!*—The only atonement I can make for this *faux pas*, is to *ſcout* his arguments to the end of this Letter; and to promiſe that, in caſe of a re-publication, *the ſheets ſhall be wiped clean of his name.*"—Vindication, p. 158.

Having thus aſcertained the main point of enquiry, namely, " what oaths Doctor Troy refuſed to take, and his conſcience condemns," (which how to reconcile with the third article, ſtating that " Doctor Troy took the Oath of Allegiance," ſurpaſſes my ſkill), let us proceed to review the leading clauſes of the oaths taken by the Popiſh Prelates at their conſecration, and by Popiſh Prieſts at their ordination, which we are now fairly warranted to aſſume are thoſe which " Doctor *Troy* and his *Eccleſiaſtical* Brethren *have taken, and are conſcientiouſly determined to obſerve*," as being prior to and incompatible with the oaths and declarations of allegiance enjoined by the Act of 1774. And I truſt that this farther enquiry will not be unacceptable to my numerous readers, who may not happen to be converſant with the doctrine and diſcipline of the Church of Rome; nor unprofitable to the Nobility and Gentry of that perſuaſion, ſome of whom (if I may judge from their recent publications) appear to have been either uninformed or miſinformed reſpecting this momentous topic of public diſquiſition.

Extract from a Popiſh Prelate's Oath of Conſecration.

1. Ego N——, electus Eccleſiæ N——, ab hac hora in antea, fidelis et obediens ero beato Petro Apoſtolo, Sanctæque Romanæ Eccleſiæ, et Domino noſtro, Domino Papæ, N, ſuiſque ſucceſſoribus, canonicè intrantibus.

2. Papatum Romanum et Regalia ſancti Petri adjutor eis ero ad retinendum et defendendum (ſalvo meo ordine) contra omnem hominem.

3. Jura, honores, privilegia, et auctoritatem ſanctæ Romanæ Eccleſiæ Domini Noſtri Papæ, et ſucceſſorum prædictorum conſervare, defendere, augere, et promovere, curabo.

4. Neque ero in conſilio, vel facto, ſeu tractatu, in quibus contra ipſum Dominum noſtrum vel eandem Romanam Eccleſiam, aliqua ſiniſtra præjudicialia perſonarum, juris, honoris, ſtatus, et poteſtatus eorum, machinentur. Et ſi talia à quibuſcunque tractari vel procurari novero, impediam hoc, pro poſſe; et quanto citius potero, ſignificabo eidem Domino noſtro, vel alteri, per quem poſſit ad ipſius notitiam pervenire.

5. Regulas ſanctorum patrum, decreta, ordinationes ſive diſpoſitiones, reſervationes, proviſiones, et mandata Apoſtolica, totis viribus, obſervabo, et faciam ab aliis obſervari.

6. *Hæreticos, Schiſmaticos*, et *Rebellos* eidem Domino noſtro, vel ſucceſſoribus prædictis, pro poſſe, *perſequar* et *impugnabo*.

Tranſlation.

1. " I, N—, elected of the Church N—, from this hour henceforth will be faithful and obedient to the bleſſed PETER the Apoſtle, and to the Holy Roman Church, and to our Lord, the Lord Pope N—, and his ſucceſſors canonically entering.

2. " The Roman Papacy, and the Royalties of St. Peter, I will be their aſſiſtant to retain and defend (ſaving mine own Order) againſt every man.

3. " The rights, honours, privileges, and authority of the Holy Roman Church, and of our Lord the Pope, and his Succeſſors aforeſaid, I will be careful to preſerve, defend, augment, and promote.

4. " Neither will I be [engaged] in counſel, or act, or treaty, in which

any [meaſures] may be deviſed, iniſter or prejudicial to their perſons, rights, honour, ſtate, and authority.—And if I ſhall know that [any] ſuch are attempted or procured, by any perſons whatſoever, I will prevent it according to my ability; and as ſoon as poſſible will give information to our ſaid Lord, or to ſome other, by whoſe means it may arrive at his knowledge.

5. "The Rules of the Holy Fathers, the Apoſtolical decrees, ordinances or diſpoſitions, reſervations, proviſions, and mandates, I will with all my might obſerve, and cauſe to be obſerved by others.

6. "*Heretics*, *Schiſmatics*, and *Rebels* againſt our ſaid Lord, or his Succeſſors aforeſaid, I will, according to my ability, *perſecute* and *impugn*."

CRITO.

[*To be continued.*]

ENQUIRY INTO PLACES AND PENSIONS.

LETTER II.

Sir,

FROM the reſult of the inquiry into places and penſions, which the Houſe of Commons has directed to be made by the Committee of Finance, we ſhall ſoon learn whether the leaders of our different parties, like the Roman Triumvirs of old, will furniſh out a very decent proſcription by mutually ſacrificing their friends; or whether they will ſave them all, by declaring a general amneſty. Though private feelings may prompt the latter, public juſtice requires the former alternative; and agreeing, as I moſt cordially do, with your corrreſpondent a Trinidadian, on the utility of pointing out abuſes in the diſtribution of appointments, I ſhall contribute my mite to your political cenſor.

Lord Auckland, ſome time ſince, obtained for his eldeſt ſon the reverſion of one of the Tellerſhips of the Exchequer, a ſinecure office with a ſalary of 2700*l* per annum, which became vacant on the death of the late Lord Thurlow. Not ſatisfied with this, Lord Auckland diſcarded the Deputy Teller, whoſe ſalary is 1000*l* per annum, and gave that place to another of his ſons. I ſpeak of this meaſure as the act of Lord Auckland, taking it for granted that a young man like Mr. Eden would venture on no ſtep of importance, on his firſt entrance into public life, without the advice and concurrence of his father.

With the grant of this ſinecure to Mr. Eden, I have no fault to find. Lord Auckland has devoted his life to the ſervice of the State, in various diplomatic and political capacities, and may therefore reaſonably claim, from the public, that proviſion for his family, which he has thus been precluded from any opportunity of making by his own exertions. But I do find great fault with his turning out the Deputy Teller of the Exchequer; a man who had been more than thirty years in that office, and had riſen from the loweſt ſituation in it by regular gradation, in order to give his ſalary to a ſtripling; who was thruſt into a ſuperior ſtation, without being poſſeſſed of that experience and knowledge of his duties which can only be acquired by going through the ſubordinate departments of the office.

It may perhaps be ſaid, that no qualifications whatever are neceſſary in the Deputy Teller; for that as the Teller himſelf leaves all the buſineſs

to his Deputy, ſo the Deputy leaves it to the firſt Clerk. This may be ſo; but whether it ought to be ſo, is the queſtion. We have heard that when the Captain of a man of war has gone on ſhore, and left the ſhip in charge of the firſt Lieutenant, the firſt Lieutenant has left it to the ſecond, the ſecond to the third, and ſo on, till the command has devolved upon the Boatſwain: but this relaxation of diſcipline in the navy led to the mutiny; and what this mode of tranſacting buſineſs in public departments may lead to in the State, or how far it is juſtifiable, I leave it to politicians to determine.

The example ſet Mr. Eden by his predeceſſor in office was equally juſt and diſintereſted. When Lord Thurlow became one of the Tellers, ſo far was he from removing any perſon under him from his ſituation, that, on a vacancy happening by the death of his Deputy Teller, he permitted his ſon, Mr. John Price, whom Lord Auckland has diſcarded, to ſucceed him, as being next in ſeniority; and in the ſame manner advanced each of the other clerks one ſtep, reſerving to himſelf only the privilege of appointing the junior clerk in the office.

That the Teller may have a legal right to nominate his Deputy, I do not deny; but, ſummum jus, ſumma eſt injuria: and what noble mind would reſort to law, as the only juſtification of conduct, which violates that great command which ſhould be engraven on the heart of every man, "Do unto others as ye would that others ſhould do unto you?"

It muſt be conſidered as an act of oppreſſion, under any circumſtances, to diſpoſſeſs a man of his ſole dependence; and that too at a period of life, when his habits are ſo formed by long and aſſiduous application to one line of employment, as to diſqualify him, in a certain degree, from engaging in any other purſuits: but in the preſent inſtance, the oppreſſion of the act is aggravated by the circumſtance of the man ſo diſpoſſeſſed having an aged mother and two ſiſters, left dependent upon his exertions for ſupport. Is it liberal, is it decent, in a nobleman who has been placed in a ſtate of affluence by the munificence of his country, to provide an eſtabliſhment for one of his younger ſons, by taking the bread out of the mouths of the widow and the fatherleſs?

Independent of every moral conſideration, ſhould not Lord Auckland have reſpected in Mr. Price that very claim on which alone his pretenſions to all that he and his family now enjoy are founded? By what other title than that of long public ſervices were the grants of a penſion for himſelf, a penſion for Lady Auckland, and the Tellerſhip of the Exchequer for his ſon, obtained? Mr. Price had preciſely the ſame title to plead in his behalf. This title was repeatedly admitted by our Sovereign, in favour of Lord Auckland; but was not admitted by Lord Auckland, in favour of Mr. Price. Is it to be ſaid, that as Mr. Price received the ſalary attached to his office while he acted as a clerk in the Exchequer, his ſervices have been ſufficiently remunerated? So did Lord Auckland receive the cuſtomary emoluments of a diplomatic or political character, while he acted in a diplomatic or political capacity; and were he deprived of his penſion to morrow, with what propriety could he complain, after his conduct towards Mr. Price; or might it not be conſidered as an act of retributive juſtice upon him for his treatment of that gentleman?

Let me not omit to ſtate, that Lord Auckland is underſtood to make Mr. Price an annual allowance, and to have promiſed to procure him a

place in ſome other public department: but death may ſoon put it out of his Lordſhip's power to continue the one, as the change in adminiſtration has already put it out of his power to do the other. Even while this allowance is continued, what muſt the feelings of Mr. Price be, at finding himſelf thus deprived of a ſituation in which he enjoyed independence and a competency, and being reduced to a ſtate of precarious dependance and comparative want!

When I contraſt the numerous places and penſions obtained by Lord Auckland for himſelf and his family with the ſingle appointment held by Mr. Price, I cannot help comparing the former to the "rich man who had "many flocks and herds," and the latter to the "poor man who had "nothing ſave one little ewe lamb, which the rich man, ſparing to take "of his own flock and of his own herd, took and dreſſed for the man that "was come unto him." Nor can I forget the ſentence that the offender unwittingly paſſed upon himſelf, in the perſon of another: "he ſhall reſtore "the lamb fourfold, becauſe he did this thing, and becauſe he had no "pity."

A due regard to the intereſts of our children is a natural and laudable principle, if acted upon with reaſon and moderation; but, in this inſtance, both ſeem to have been forgotten, or ſacrificed at the ſhrine of avarice. It gives me pain to remark ſuch conduct in a nobleman whoſe character in other reſpects I have ever thought eſtimable; and I hold it up to public notice, both as an inſtance of a very improper appointment, and in the hope that my ſo doing may be the means of obtaining redreſs for a much injured, and to me an entirely unknown, individual.

MARCUS.

TO CORRESPONDENTS.

THE continuation of Dr. Hales's Letters, and ſeveral other intereſting Communications from Correſpondents, ſhall appear in the Appendix, which will be publiſhed, as uſual, with our next Number.

Errata in our laſt Number.

Page 155, line 27, for "where" read *whence.*
179, 30, for "were" read *was.*
181, 8, dele the inverted commas at the beginning of the line.
26, for "every" read *any.*
220, 23, for "paſs for" read *as.*

APPENDIX

TO VOLUME XXVII.

Œuvres de Louis XIV.

The Works of Lewis XIV. In 6 Volumes, 8vo, ofabout 550 pages each. Paris, 1806. Imported by De Boeffe.

WE ſhall not at preſent inquire what are the peculiar advantages or diſadvantages of monarchs becoming authors, eſpecially as there is little in the ſix large volumes before us that would induce us to rank Lewis XIV among the claſs of literary ſovereigns. On the contrary, although the maſs of matter here publiſhed is ſaid to be taken from *Olographic* manuſcripts, that is, from manuſcripts conceived and written *entirely* by the King himſelf, without the aſſiſtance of an amanuenſis, it contains ſufficient internal evidence of not conveying excluſively the genuine conceptions and ſentiments of that ambitious monarch. With the exception of ſome few private letters, that may or may not be the legitimate effuſions of Lewis, and of which the admirers of *Louis le Grand* will not be very proud, there is no proof of one complete ſentence which has not been either ſuggeſted by the Widow Scarron (Madame Maintenon), or corrected by Peliſſon. It is indeed acknowledged that Lewis never was ambitious of being conſidered, or of having any pretenſions to, a "*bel eſprit*," and that he cannot be called, with Walpole, a "Royal Author." The attention and labour, however, which he has beſtowed on the greater part of the contents of theſe volumes, are ſufficient to give them an importance and intereſt both to the political chronicler and to the philoſophical hiſtorian of the progreſs of civil ſociety. Did we, indeed, reſt the merit of theſe works on the opinion of the bookſellers, who, with a modeſty truly French, have recommended their own goods, and depreciated thoſe of others, with no leſs eagerneſs than our men-milliners recommend their wares to their fair cuſtomers, we ſhould be diſpoſed to hail them as a new revelation to ſociety.

"The hiſtory of other countries (ſay the *modeſt* and *liberal* Meſſrs. *Treuttelle and Würtz*, who appear to have been the literary midwives, act-

ing with the aſſiſtance of M. Grouvelle) will not gain leſs than that of France by the publication of this collection of original writings of Lewis XIV. The Engliſh, for inſtance, will here learn, that notwithſtanding the intereſting collection of Sir —— Dalrymple, the ſecret connections of their Kings, Charles II and James II, were not completely known, neither in their origin nor in what related to their end. Germany will here ſee developed all the myſtery of a treaty long unknown, of the eventual partition of the Spaniſh monarchy between the Emperor Leopold and Lewis XIV. The Spaniards will find beſides many unknown details of the political proceedings which prepared the change of their ancient dynaſty. The ſingular revolution which took place in Portugal in 1667 is here developed with a great number of particulars omitted or diſguiſed in the memoirs which have been given of it. In ſhort, the nations of the North will alſo find new facts which may be intereſting to them."

With this flattering promiſe of information we ſhall proceed to examine the contents of theſe works. From the collection of letters in the poſſeſſion of General Count de Grimoard, the editors have publiſhed fac-ſimilies of the hand-writing of Lewis XIV, and 21 others of the moſt diſtinguiſhed perſons of his reign. The engravings contain extracts of letters written by the following perſons: Lewis XIV; Madame de Maintenon; the Great Condé; Marſhals Turenne, Fabert, Crequi, Schonberg, Luxembourg, Catinat, Villars, Vauban, and Berwick; the Duke of Vendome; Cardinals Mazarin and de Retz; Colbert; Marquis de Louvois; Fontaine; Boileau; Racine; Boſſuet; and Fenelon. It is evident that the firſt two only can have any relation with theſe works, and that all the others are given merely as auxiliaries in the art of book-making, which is perhaps the only art that flouriſhes at preſent in Paris. The writings of Lewis, ſays the editor, are divided into five parts, as follow:

"1ſt PART. Hiſtorical and political memoirs. Theſe are chiefly compoſed of the expoſition made by this monarch for the inſtruction of his ſon, the Dauphin, of the principal details of his government from 1661 to 1668 incluſive.

"2d PART. Hiſtorical and military memoirs. This continuation of narratives and other pieces concerning the campaigns which Lewis XIV made in perſon, extends from 1667 to 1694.

"3d PART. A ſelection of Lewis's private letters, addreſſed to perſons of his family, to foreign princes, to his miniſters, ambaſſadors, generals, &c.

"4th PART. Lewis's miſcellaneous and literary works.

"5th PART. Additions to the works of Lewis XIV; or anecdotes and hiſtorical pieces unpubliſhed or little known, and ſerving to illuſtrate the memoirs and other writings of this monarch."

Such are the diviſions of theſe works, which ſeem to have been ſuggeſted to the editor, M. Grouvelle, by Count de Grimoard. For their authenticity we have the following authority: General

Grimoard, in a letter to the editor, ſtates that he "received the MSS. of theſe works from Lewis XVI, who gave them to him in 1786, with other writings, deſtined for a work with which the General was then occupied, for the inſtruction of Lewis XVI's children, whoſe education the King wiſhed to direct himſelf. The General was then unacquainted with any writings of Lewis XIV, till the King informed him, and alſo mentioned the exiſtence of ſeveral other MSS. in his library. His Majeſty kept a complete copy, ſimilar to that which he gave the General, whom he deſired to claſs all the parts in methodical order, and to add illuſtrations, eſpecially to the military pieces, which were found extremely confuſed. In order to accompliſh the wiſhes of the laſt King of France, he collected all the writings of Lewis XIV which he could procure; but as he was commencing his work, circumſtances aroſe which ſuſpended his labours till the preſent, when he has again taken charge of the arrangement of the military memoirs." In addition to this proof of the authenticity of theſe writings, beſides the alluſions to them by Voltaire and Millot, which tend to demonſtrate their exiſtence, we have the certificate of the Marſhal Duke de Noailles, who in a formal declaration certifies, that "one evening in 1714, about a year before the death of Lewis XIV, being in company with his Majeſty, who was occupied with deſtroying ſeveral papers (ſome of them intereſting to private individuals), at the inſtance of the Marſhal he entruſted him in confidence with thoſe papers which chiefly related to his campaigns, and which the Marſhal, after collating the copies he had made with the originals, bound up in three folio volumes, and depoſited them in the King's library in 1749." Theſe volumes, beſides the military details, contain, in the hand-writing of the King, what he has been pleaſed to denominate "Detached Pieces," including "Reflections on the Office or *Trade* (metier) of King; Inſtructions to Philip V, ſetting out to Spain; Sketch of an Harangue to demand Aſſiſtance from his Subjects; and *Agenda*, or Notes and Hints on divers Subjects."

Notwithſtanding the above teſtimonies in favour of the genuineneſs of the volumes before us, it is acknowledged that all the MSS. are in the hand-writing of M. Peliſſon, and not that of Lewis XIV; but that the ſtyle, with the exception of a few ornaments of diction, is that of Lewis. With theſe palpable contradictions and inconſiſtencies we ſhall not at preſent interfere, and only remark, that an anecdote is here related of Lewis himſelf having ſaid, in 1678, that he amuſed himſelf with compiling memoirs at Madam Maintenon's; but this ſeems to have been expreſſed only to conceal a connection of which he appears always to have been aſhamed. "Although," it is obſerved, "no perſon alone has written more than Lewis XIV, whoſe fault was to love too much the details, yet he often ſubſcribed the work of his miniſters, as the miniſters that of their deputies." It appears, there-

fore, extremely probable that Lewis either *ſubſcribed* or *tranſcribed* the greater part of the works which are now attributed to him, and that his vanity induced him to make them covertly paſs for his own.

The editor has prefaced theſe writings with a kind of biographical and hiſtorical diſſertation, which occupies about 170 pages of the firſt volume, and is entitled "New Conſiderations on Lewis XIV." Theſe Conſiderations, which the bookſellers aſcribe to M. Grouvelle, although he has not formally acknowledged them, are ivided into 35 ſections, the firſt of which commences with the following mixture of falſehood, abſurdity, and ſtupid adulation.

"The moſt general form of government," ſays the editor, "in modern Europe having been *abſolute* monarchy, hiſtorians ought naturally to expatiate, above all things, on what concerns monarchs, the maſters of perſons and things; and as this is what has been, is, and will ſtill be, as the ſovereignty deviates more and more from its primitive baſis, and that even the ariſtocratical ſpirit is extinguiſhing in the body politic, it is certain that the knowledge of a ſpecies of men on whom our fate and that of our anceſtors will henceforth depend, is not merely the object of a vain curioſity, but that it ſerves as a baſis to the experimental ſcience of hiſtory, and to the practical utility which may be drawn from it. Thus the reproach which wiſe men have made to hiſtorians for ſpeaking but of princes in their annals, requires an explication; for, ſince princes have done ſo much, and nations ſo little, who is there ſo ill adviſed as not to give the former, in the picture of empires, a greater place than that which was aſſigned them either by their talents, or by their deſtiny?"

The reſtriction of abſolute monarchy to Europe, the only known region in which other and better principles of government have prevailed, is ſufficiently abſurd. Since the eſtabliſhment of Chriſtianity in Europe there has, properly ſpeaking, been no abſolute monarchy, till Mahomet and Buonaparte introduced it. During the dark ages, the domination of the Popes divided the power of monarchs, and ſince the Reformation their authority has been regulated by the wiſdom of councils. Such an attempt, therefore, to generalize deſpotiſm, and to make the fate of millions for ever depend on the caprice of a lawleſs tyrant, deſerves the indignant contempt of every virtuous mind, which neceſſarily ſpurns all adulation to the conduct of an unprincipled, cruel, and ambitious uſurper. The attentive obſerver, who minutely compares the principles and ſentiments of the Jacobins with thoſe aſſiduouſly promulgated by the Buonapartean writers, will eaſily diſcover a general and radical conſentaneity to abſolute power, which we hope will ever be deteſtable to all the more enlightened and virtuous nations. The following remarks on the character of Lewis XIV are leſs exceptionable.

"No other king has reigned a longer time (from May 14, 1643, to

Sept. 1, 1715), none rendered his authority more *abſolute*, none had more pretenſions to govern *alone*, nor has any in his time better eſtabliſhed this pretenſion, againſt which ſo many voices have ſince been raiſed. Beſides, is there another on whom ſo much has been written? Alexander and Cæſar have not perhaps had ſo many hiſtorians. In general, however, theſe writers have been but abbreviators or annaliſts, more or leſs exact, but equally devoid of the ſpirit of obſervation, and ſterile in expreſſive traits, or characteriſtic delineations. As to the memorable ſayings of princes, many of thoſe cited were prepared. A king like Lewis XIV often plays a ſtudied part, and makes what may be called *impromptus* at leiſure. Such a thing was ſaid only to be repeated, another ſally was ready at hand, or ſet afloat by ſome courteſan, or by an intereſted cabal. A fine ſentence has been preferred in order to give a new colour to the motives of a leſs amiable action. Such are the cauſes of ſo many falſe and contradictory opinions of Lewis XIV."

The editor, in theſe conſiderations, has adduced a number of facts, which ſatisfactorily demonſtrate that Lewis XIV was very *illiterate*, that he only knew a little Italian and Spaniſh, but not a word of Latin; and as to "his own language, if he ſpoke it pure, it was by habit, and without theory, for his orthography is very incorrect." He had read none, and was without any knowledge of hiſtory; even of religion, which he moſt cultivated, Boſſuet ſaid that "he underſtood nothing, and that he had but the *faith of a collier!*" He had "learned nothing," ſays his hiſtorian; but "he poſſeſſed conſtancy and application, accompanied by habits of diſcretion and gravity, which conceal inſufficiency. He was ſilent from taſte, and to theſe advantages added a phyſical organization as ſtrong as his exterior appeared noble and impoſing." All his kingly art, however, he had adopted from Mazarin, whoſe inſtructions appear to have been his ſole guide through life. The moſt ſolemn engagements of treaties, he tells his ſucceſſor, are only to be conſidered as *compliments* in the world, of which no perſon is a dupe, and are only to be reſpected as it may ſuit his intereſt or convenience. Lewis XIV, indeed, did not even ſtop here, but actually received propoſitions from his ambaſſador at Rome, to aſſaſſinate the brother of the Pope Alexander VII! The following account, however, of the mutual conduct of Lewis and Charles II of England we fear is but too true, and equally diſgraceful to both. It confirms many of Dalrymple's obſervations.

"The Britiſh Government," obſerves the editor, "ſo prompt at preſent to keep other governments in pay, has ſometimes hired itſelf with equal eagerneſs. The whole court of Edward IV, commencing with himſelf, were penſioned by Lewis XI, who in that done nothing more than cover the outbidding of the Duke of Burgundy. Charles V and Francis I were emulous in purchaſing the good offices of the miniſters of Henry VIII, as the growing rivality of France and Auſtria had rendered that prince the arbiter of Europe. Charles II believed, without doubt, that he could at

once perform the ſame part as Henry, and make himſelf be paid like Edward. No moral ſentiment in Charles had ſufficient power to repreſs in him that unfortunate propenſity to venality, which derived a conſtant ſtimulus from the baſeneſs of his manners. Nevertheleſs, he was kept for a time within bounds by the influence of his Lord Chancellor, the reſpectable Clarendon, whom France, deſpairing to ſeduce, endeavoured to effect his ruin. After the diſgrace of this miniſter, Charles was ſurrounded only by the moſt depraved profligates, and nothing could equal the infamous proceedings to which his greedy paſſions led him. At firſt he ſeems to have followed the uſual tactics of thoſe parliamentary orators, who, by a bold and direct attack, attempt to appear at the ſame time dangerous and uſeful to thoſe whom they invite to bid for them. By his treaty with the Dutch, Charles gave Lewis to underſtand that he muſt either be feared or bought, but at the ſame time demands an explanation; apprehenſions vaniſh, and Lewis haſtens to meet his views. From that period we ſee the French Monarch entangling the Engliſh King in his toils, tampering with him inceſſantly, and artfully making the moſt of his bargain. Purſe in hand, Lewis propoſes ſuch treaties as may ſuit his ambitious views of aggrandiſement and domination. Lewis dictates, Charles ſubſcribes, and in leſs than ſixteen years *eight* ſuch treaties occur, almoſt all ſecret, negociated by women, by miniſters of divers factions, by Catholics or Proteſtants, ſome genuine, others only oſtenſible, ſometimes written by Charles's own hand, and ſometimes merely verbal, and known to the parties only. The conferences, correſpondences, covert acts, and manœuvres by which theſe illicit conventions were effected, exceed any thing recorded in hiſtory, except the fraudulent policy of the Italian courts in the 15th century. Theſe Kings preſent two examples perfectly ſingular.

"Inceſſantly tormented with the diſtreſſes and cupidity which attend a prodigal, the miſerable Charles thought only of making money of every thing. It is even ſaid, that after he had ſold Dunkirk, he wiſhed to ſell his vain title of *King* of *France!* In reply he was offered the title of *King* of *Navarre* ſufficiently cheap. But Charles eaſily found more real effects to put up at auction; it was his religion, the law of his country, the liberty and exiſtence of Holland, the ſpoils of Spain, and the fate of Europe, with which he went to traffic. For a few millions of livres, ready money, he promiſed to declare himſelf a Catholic; but he well knew how to elude this declaration, and even diſpenſed with manifeſting any diſpoſition to do it."

A very moderate and impartial detail of the numerous acts of venality and meanneſs of Charles is here given, in ſelling the Dutch, taking huſh-money for the capture of Luxembourg, receiving a *fixed ſalary* from the King of France! &c.; after which the editor proceeds with the portrait of Lewis.

"In this ſtrange traffic, however, the part acted by Lewis is not leſs extraordinary. It is unneceſſary to obſerve that this Monarch, whoſe preſents Clarendon and De Witt had refuſed (although the former was unjuſtly accuſed of it by the ſale of Dunkirk), was diſpleaſed with their virtue, and beheld with more pleaſure the vicious habits which enſlaved Charles. In fact, they were anticipated, cultivated, and finally nouriſhed by giving

him a beautiful and witty Frenchwoman* as a miſtreſs; nay more, Lewis made ſettlements on the illegitimate offspring that might ariſe from theſe amours. The confidants of Charles were equally penſioned; but it is neceſſary to have another dependence than that of money and voluptuouſneſs. The clauſes of the firſt treaty were ſo imprudent, ſo contrary to the laws and the deareſt intereſts of his country, that their publicity would have been ſufficient to have ruined Charles; beſides, the agents of Lewis kept up an intelligence with the malcontents, which England has never wanted. Charles was alternately defended from theſe factions, or ſubjugated to their increaſed fury, according to the circumſtances of his conduct; and even he who had paid him to declare himſelf a Catholic, concurred in forcing him to exile his brother for a ſimilar declaration. The teſt act, alſo, that mortal barrier to the Engliſh Papiſts, is the work of a cabal excited by the Moſt Chriſtian King, the eldeſt ſon of the Church of Rome! The money at one time given to Charles to govern without a Parliament, was at another employed to raiſe the Parliament againſt him. Has not Lewis puſhed his duplicity, his tergiverſations, and his continual defections, to the utmoſt limit? It was no longer thought practicable to reſtrain him by any other means than fear; and the ſame Prince that encouraged him to make himſelf an abſolute monarch, agitated his three kingdoms, and at once connected himſelf with the Preſbyterians of Scotland, the Catholics of Ireland, the Whigs of London, and even the remnant of Cromwell's adherents, the exiled republicans, to excite them to oppoſition. At other times his cupidity was ſtimulated and deceived, or mocked and betrayed, in order to humiliate him. When Lewis had, by dint of money, for the third time, obtained the alliance of Charles againſt the Dutch, in a moſt ſecret treaty, he immediately acquainted his enemies of this new compact, and they haſtened to ſign the peace of Nimeguen. Lewis behaved ſtill worſe a few years after: when Charles, alarmed by the public outcry, renounced his tyrannical friendſhip, he ſought the means of revenging himſelf by an incident the moſt proper to render him infamous, in clandeſtinely publiſhing at Paris a work in which the moſt reprehenſible of all Charles's tranſactions, that of the treaty at Dover, the fruitful ſource of ſo many ſhameful bargains and ſcandalous engagements, is completely expoſed!

"What a tiſſue of artifice on one ſide and the other! It is an aſſault where the two adverſaries fence with equal ſkill. The one is not more induſtrious to extort money than the other is adroit in drawing from his advances the greateſt profit; but if Lewis diſplays more certain means, a cognizance more ſolid, it appears that Charles evinces more ingenuity, dexterity, and ſpirit of invention. His diſcuſſions, almoſt always founded on feigned propoſitions, at once aſtoniſh and afflict. We ſmile and become indignant at ſo much ſagacity employed to give a body to mere lies by a ſeries of well deduced and judicious conſiderations. A poet or romanciſt could not uſe more art in the intereſt of his perſonages."

M. Grouvelle continues to develop the infamous character and conduct of Lewis XIV, with great perſpicacity, preciſion, and

* Mademoiſelle de Kerouel, then lady in waiting to Charles's ſiſter, and ſince Ducheſs of Portſmouth.

accuracy, and preſents his readers with the moſt inſtructive, and certainly the moſt impartial and intereſting memoir on the public and private life and manners of this ambitious and unprincipled monarch that has hitherto appeared. Careful not to alarm the prejudices of his countrymen reſpecting the imaginary merits of Lewis, he only acknowledges that it is impoſſible to reconcile his general character of uprightneſs with his nefarious intrigues with Charles. "It was deliberately," ſays our author, "that Lewis acted without fidelity, and he continued both the adorer and violator of juſtice. To the ſpecious ſophiſtry of his counſellors, when acting by intereſted views, he liſtened with attention, and, judging their arguments good becauſe it was his intereſt that they ſhould be ſo, he found a kind of ſatisfaction in lulling his *bad* conſcience with fine ſentiments." He was the firſt to ſet the example of trampling on the rights of nations, and inſtitute the atrocious ſyſtem of partition, which has ſince deſolated and degraded Europe. Lewis, in his dying words, declared that "he had loved war too much," but it was rather the pomp and ſplendour of martial pageantry than war, as there are abundant proofs of his ignorance of military tactics, and even of his cowardice and timidity. Our judicious editor, in the whole of theſe conſiderations, uniformly ſpeaks of Bolingbroke's opinion (Letters on Hiſtory) of Lewis XIV, as the moſt correct and impartial of all the numerous obſervations which have appeared on the reign of this monarch. From the treaty of Nimeguen, it appears that his vanity was ſo flattered, that he cheriſhed the dangerous preſumption which made him believe that he could raviſh, extort, and uſurp all things which the fortune of war had not given him. As he a long time made war without being a warrior, ſo he gave many laws without having any idea of legiſlation. In the adminiſtration he maintained rules, and purſued meaſures, but neither the rules nor meaſures were his: the methods recommended by Mazarin were frequently his models, as appear by his letters. His opinion of his own power, indeed, was certainly original, and, in reply to an orator who made a diſtinction between the king and the ſtate, he exclaimed, *I am the ſtate* (l'etat, c'eſt moi). That he conſidered all the money and property in his kingdom as being his own, cannot be doubted from his declaration, that "every thing which is found in our eſtates, of whatever nature it may be, belongs to us; and whether it be the monies in our treaſury, or *thoſe which we have in the commerce* of our people, ſhould be equally managed by us." He adds, "you ought therefore to be perſuaded that Kings are *abſolute* Lords, and have naturally the full and free diſpoſition of *all* the property which is poſſeſſed." On this declaration, the editor remarks that "it would be difficult to decide which is the moſt chimerical idea, that of all the wealth united in one individual, or of its equal partition among all perſons. Deſpotiſm and the agrarian law are on a level: the extremes, in this as in many other caſes, meet."

In fumming up the character of Lewis, it is obſerved that he "never wrote a letter, not even to his miſtreſſes, that can properly be called familiar; nothing intimate, nor amicable; he was always formal, always maſter and king, and it was in this capacity perhaps that he acquitted himſelf better than in any other."

"Upon the whole, I ſhall confine myſelf," ſays M. Grouvelle, "to pronounce that this monarch was neither a great man nor a hero. There is no great man without ſuperior intellect; Lewis's was very limited. Devoid of a capacious and penetrating mind, he wanted general ideas, without which only one ſide of the ſurface of things can be perceived: he was equally deficient in that nervous and active attention which produces ſagacity. No man can be great without a ſound judgment of men, friends or enemies, and he was as blind in his contempt of the Prince of Orange as in his infatuation for bad miniſters. The ſucceſſes of Lewis were always inferior to his means, his inſtruments, and his circumſtances. In proſperity his pride roſe even to vice and deſcended to ridiculouſneſs; in adverſity his pretended magnanimity gave the idea of the reſiſtance of a maſs rather than the energy of a dart; the obſtinacy of the leagued powers occaſioned his conſtancy, as they did not leave him the choice of perſevering or yielding. A man truly great unites in himſelf the moſt precious moral virtues, and renders to his country and to humanity ſervices which contribute to the happineſs of poſterity. The virtues of Lewis XIV, as a prince, were not of a ſuperior order: he had good qualities, but no virtue. The misfortunes of the ſucceeding reigns were in a great meaſure his work, and only influence poſterity but for its ruin!"

Such, indeed, is the real character of Lewis XIV, the creature of Richelieu and Mazarin; a man without genius or mental powers, with all the puritanical cunning and gravity of little minds, added to the moſt extravagant vanity and pride that ever animated a worthleſs, ignoble, and contemptible wretch. The meanneſs and venality of his ſubjects contributed to gratify his inſatiable ambition and love of pageantry, as the latter again inflamed the national vanity of Frenchmen, who hailed him *great* that they might participate in his greatneſs. In this manner the vices of Frenchmen became habits which "grow with their growth and ſtrengthen with their ſtrength," and are not likely to be cured till the French people undergo the fate of the Romans; an event more probable than is generally ſuppoſed, and ſufficiently near to vindicate the diſpenſations of Providence, although perhaps too remote to conſole ſuffering humanity in the preſent age. This hiſtory of Lewis XIV will tend to explain many of the cauſes and circumſtances which led to recent events, and alſo detract much from the ſuppoſed talents of Buonaparte, who has been hitherto vulgarly conſidered as an *inventor* inſtead of a mere *copier*.

We come now to the perſonal effuſions of Lewis XIV, which the editor has aptly entitled "Hiſtorical Memoirs and Inſtructions for

the Dauphin, his Son." The firſt volume contains the hiſtorical memoirs, or more properly "royal recollections and obſervations" for the years 1661 and 2; thoſe for 1663, 4, and 5, are not to be found. The King commences theſe hiſtorical inſtructions by ſome general views indicating their importance to his ſon when he ſhall come to the throne. He ſketches the ſtate of France, very imperfectly indeed, in 1661, its exterior relations, his own love of buſineſs, and his keeping a private check-book of the receipts and diſburſements of his treaſury, which he balanced every month with apparently as much care as our merchants do their caſh accounts. His firſt diſpoſitions were to order his ſubordinate miniſters to ſhew him and let him ſign every official document himſelf; to chooſe his miniſters, ſo that every one could have equally prompt acceſs to him; and to aboliſh all offices that would induce his ſubjects to believe that he had any ſuch thing as a *prime* miniſter. The diſpoſition he made of perſons for their reſpective offices ſufficiently marks his character and views. Fouquet, whoſe knowledge and whoſe *robberies* were equally known to him, on his confeſſing his faults and promiſing to reform, he placed in the finance department, as ſuperintendant, accompanied indeed by the upright Colbert for controller, under the title of intendant. He ingenuouſly confeſſes that it was not his intereſt to have more diſtinguiſhed perſons, leſt the world ſhould have aſcribed the merit of governing to them, and not to his Majeſty. The love of glory *(la gloire)* was in him the main ſpring of every action, even that of affecting to fear flattery.

The burthen of theſe memoirs is a kind of ſelf-gratulatory panegyric on the prudence and wiſdom which the Monarch diſplayed in the management of the affairs of the nation, both foreign and domeſtic, at an early age, and is certainly more calculated to impreſs the Dauphin with admiration for his royal precurſor, than with facts and reflections capable of expanding his mind and ſtrengthening his judgment. The petty fineſſe of taking council, of deciding himſelf on judicial, civil, and eccleſiaſtical reforms; the artifices of political marriages; diſtinction on the faith of treaties; dignity of the German emperors; political precautions; the diſgrace of M. and Madame de Navailles who obſtructed his amours, and were almoſt the only perſons of wiſdom and virtue in his court; the forced praiſe of religion, and the croiſade againſt the Turks; the aſſumption of the office of ſuperintendant and other financial regulations, and finally the long and ridiculous narrative about the diſpute for precedence between the Spaniſh and French ambaſſadors at the Court of London, all demonſtrate that Lewis XIV had no more exalted views than that of his *perſonal intereſt* and ambition; that every thought, word, and action, was for himſelf; and that he conſidered even the public offices of religion more as ſubſervient to his worldly ſucceſſes than a duty due to the Sovereign of the

Univerſe. His inſtructions to his ſon are perfectly conſonant with his own practice; all his directions are calculated to make the young Prince conſider the ſovereignty of the world as his inheritance, and the people of France as his beaſts of burthen whom he is to feed, load, and drive according to circumſtances and his own intereſt. Yet he is inceſſantly ſpeaking of his labours for the public good, of his projects for eaſing his ſubjects, and making them happy; but his ideas of public good and happineſs only embraced his private intereſt and his glory. The moral principles inculcated by Cheſterfield are truly divine compared with the ſyſtematic ſelfiſhneſs of Lewis, whoſe very ſentiments and expreſſions have been copied by Buonaparte in almoſt all his meſſages and ſenatorial farces.

The memoirs of 1662 chiefly conſiſt (except the ſale of Dunkirk to Cromwell) of obſervations on the finances, of which Lewis appears to have been groſsly ignorant, although he has beſtowed more labour on them than on any other branch of his government, influenced by the prudent maxim of a contracted mind, that "in the world, the greateſt affairs are almoſt never executed but by the leaſt." In this buſineſs, however, he found "divers occaſions of teſtifying his affection for his people," by numerous acts of the moſt palpable injuſtice and direct robbery. During his minority, the exigences of the ſtate were frequently ſo great, that it was neceſſary to ſell taxes, to give grants to companies, and grant immunities, privileges, and tolls, to perſons who advanced money to the government. Many of theſe grants, owing to the continual wars, had never indemnified the purchaſers even for the intereſt of their money advanced; yet Lewis, eager to catch popular applauſe, *aboliſhed* them by main force. On this ſcandalous breach of national faith and common honeſty, Lewis gravely obſerves, "he thought that he ought not to loſe an occaſion ſo *juſt* and ſo *favourable* of eaſily *acquitting his people* of four millions of annual rent, which it was neceſſary to levy on them." In a note the editor aſks, if "a *forced* reimburſement, a *forced* reduction of the capital of a yearly income, is it not a true bankruptcy? Is it not ſingular to call that, *an occaſion for teſtifying his affection for his people?*" The ſame ſpecies of beneficence we now ſee practiſed by Buonaparte, and recommended by his admirers or followers.

It appears that Lewis XIV in 1663 gave penſions to 33 literary Frenchmen, and 5 or 6 foreigners to the amount of from 57 to 60,000 livres a year. The reſpective merits of this literary band of penſioners were very imperfectly appreciated, as we find that Racine was not then conſidered as an *excellent* poet, and that Boileau had *no* penſion! The liſt of theſe penſions is taken from the MSS. of Colbert, who moſt probably ſuggeſted the meaſure to Lewis as likely to augment his *gloire*, otherwiſe his parſimonious

diſpoſition would never have ſuffered him to have devoted ſo large ſums to ſuch a purpoſe. That his *own* fame was his object, and not the reward of literary excellence, is evident from the penſions to his hiſtorians Mezerai 4,000 and Godefroy 3,600 livres.

The ſecond part of theſe hiſtorical memoirs and inſtructions on civil affairs relates to the years 1666 and 7, with ſome obſervations on the events of 1668. They are in the ſame ſtyle as the preceding, always praiſing good faith, wiſdom, and virtue, and always diſplaying the moſt abandoned principles and the moſt hideous pictures of human nature. Political *cunning* was the only wiſdom or virtue which Lewis underſtood or even ſtudied, and the only one he invariably recommends to his ſon. He appears to have thought that all men are naturally and neceſſarily *thieves* or *robbers*, and that his miniſters would have either *robbed* or *ſold* him, had he not particularly watched them. His life was evidently moſt miſerable, as his mind appears to have been the buſy theatre of ſuſpicion, vanity, fear, and luſt. Even his inceſſant *perſonal* intrigues with foreign miniſters, his chicanery and bribery, muſt have been attended with conſiderable fatigue. In the copious liſt of theſe guilty inſtruments of treachery, we find the name of Algernon Sydney propoſing to overthrow Charles II for 100,000 crowns, which Lewis thought too much, and offered 20,000 in ready money, with the promiſe of ſending the inſurgents every neceſſary, after they had aſſembled in arms. This perfidious propoſal was made at a time when Lewis was not only at peace with Charles, but actually in habits of friendſhip and alliance, as far as it was poſſible for ſuch a man to entertain theſe ſentiments. The reflections of Lewis which accompany theſe facts are feeble, often inelegant, and never original or profound; and the occaſional gleams of good ſenſe which occur, are on topics ſo very obvious and ſo common-place, that it is almoſt impoſſible for the commoneſt capacity to miſconcieve or miſrepreſent them.

The military memoirs, private letters, and miſcellaneous papers, will conſtitute an article of our next Appendix.

Tableau Statiſtique de la Hollande en 1804.

A Statiſtical View of Holland in 1804. *Tranſlated from the Dutch of* R. Metelerkamp. Pp. 280, 8vo. Paris, 1807. Imported by Deconchy.

THE deplorable fate of the United Provinces has long occupied the feelings and the reflections of the thoughtful and humane. Such a cataſtrophe, but more eſpecially the circumſtances which either led to it or facilitated it, muſt be of primary moment to every other commercial nation. To America, and to this country indeed, the relative ſituation of the United Provinces is particularly

analogous; and it will appear that many of the more grave cauſes of their fall are at preſent almoſt univerſally predominant in the United States, and that unfortunately they are not wholly unknown in this country. But ſome, perhaps, will ſay that their ruin is not irrecoverable, and that the Dutch ſtill ſmoke their pipes, drink their gin, and enjoy themſelves as uſual: to ſuch we may recommend the peruſal of the preſent volume. Even this dry ſtatement of facts muſt convince all thoſe who have not recently viſited Holland, that their knowledge of the extent of the general deſolation, miſery, and depopulation of that country was very imperfect. Hitherto the people of this country have only conſidered the inhabitants of the United Provinces as ſuffering under the preſſure of accumulated taxes and contributions, deprived of the advantages of commerce, and retrenched of all their luxuries and redundant wealth, whereas in fact the country is literally in a ſtate both of phyſical and moral diſſolution. We ſhall proceed, however, to ſtate the principal facts, as they occur in the work before us.

This ſtatiſtical table is divided into four ſections: the firſt treats of "the extent of the country, its ſituation, fertility, waters, population, and phyſical and moral character of its inhabitants." The territory of the Seven United Provinces, according to Keuchenius, occupied 46 leagues in length, and 30 in breadth, forming a ſuperficies of 1380 geographical ſquare leagues. On this ſuppoſition, each ſquare league containing 3384 acres (*arpens*) of 600 ſquare yards, the republic poſſeſſed, without the newly conquered countries, 4,669,920 acres of land and water; a ſuperficies which was divided in the following manner: $\frac{5}{16}$ parts water (1,459,350 acres); $\frac{7}{32}$ land occupied with houſes, roads, &c. (1,021,545 acres); $\frac{3}{16}$ heaths, downs, and marſhes (875,610 acres); and $\frac{9}{32}$ meadows, woods, and arable lands (1,313,415 acres). Eſtienne eſtimated the ſuperficial extent of the United Provinces at 1728 ſquare leagues of 25 to a degree; a difference too trifling to merit the ſame attention as the ſubſequent remarks.

"I am not ignorant," ſays M. Metelerkamp, "that ſeveral writers ſuppoſe that the ſoil of Holland is more elevated than the ordinary level of the ſea; that the downs or ſand banks have, for a century, conſiderably increaſed before this country, and that during the ſame time ſeveral ponds and marſhes have been drained. I alſo willingly adopt the conſoling concluſions thence inferred, although otherwiſe I cannot deny that there are cantons in this country which are from 15 to 16 feet lower than the level of the ſea; that ſome parts of Holland ought to be conſidered as loſt on the firſt eruption of the North-ſea; and that the peat-moſſes, in common years, produce a greater extent of water than is drained in the ſame time by the mills*.

* As a proof of this fact, reference is made to the newly opened peat-moſs in Crimpener-Waard, between the rivers Leck and Iſſel, which has

" But there is reaſon to believe that theſe lakes preſent much leſs real danger than the rivers. The misfortune of this country is, that it has been furniſhed with dikes ſome centuries too ſoon. This is the cauſe that the great rivers which empty themſelves into the marſhes of Holland, forced to remain in certain limits, have not been able to accompliſh their deſtination of elevating the ſoil by fertile layers of clay; whilſt that, according to the teſtimony of well informed perſons, it is certain that the beds of the rivers riſe every year, and are even now, in ſome cantons, higher than the ſoil which adjoins them. It would be difficult to determine what is one day or other to be feared in this reſpect. The river Iſſel furniſhes an example of what land has been loſt, or rather what would have been recovered, but for the premature embankments."

The population is next conſidered. In 1515 the province of Holland contained 45,000 houſes; in 1732, 163,462. According to Kerſeboom, whoſe calculations were made with great care, that country contained 980,000 perſons, of whom two thirds lived in cities and towns, and the other third in the flat countries. The eſtimate made by order of the National Aſſembly in 1796 gave the following: Guelderland, in the towns 64,994, flat countries 152,834; Holland, in towns 495,017, flat countries 333,525; Zealand, towns 39,978, flat countries 42,234; Utrecht, towns 45,304, flat countries 47,600; Frieſland, towns 44,824, flat countries 116,689; Overyſſel, towns 41,805, flat countries 93,255; Groningen, towns 23,770, flat countries 90,785; the country of Drent, towns 5,789, flat countries 35,883; and Dutch Brabant, towns 48,711, flat countries 159,466; total 810,192 in the towns, 1,070,271 in the flat countries, making the entire population of the Batavian Republic only 1,880,463 individuals. The author thinks that this number ſhould be made juſt two millions, which conſtitute the entire population of the preſent Buonapartean kingdom of Holland. But even admitting this, if the former population of the provinces of Holland alone was eſtimated at 980,000, we now find it only 828,542, which gives a *decreaſe* of one thirteenth of the entire number of inhabitants; an eſtimate of the depopulation which will afterwards appear conſiderably leſs than the fact. Of the preſent moral and phyſical character of the inhabitants, M. Metelerkamp gives no very flattering picture.

" The Dutch," obſerves the author, " have always been conſidered as ſtrong, vigorous, robuſt, and capable of much hard labour. This is not generally the caſe at preſent, and their proſtration of ſtrength muſt be attributed to the bad and debilitating nouriſhment with which they are now obliged to be contented. The greateſt part of the men in Holland

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formed a great lake, and has juſtly excited an alarm leſt the Crimpener-Waard, and perhaps alſo the Lopiker-Waarden, ſhould be one day converted into a ſecond Bieſboch for Holland.

live principally on potatoes, which are often even of a bad quality, and ſubject to decay. Beſides, they drink enormous quantities of tea and coffee, or, more properly ſpeaking, of lukewarm water ſcarcely coloured. Several months paſs, and not a morſel of meat appears on their table; and the high price of wheat is the cauſe that a great number do not even eat bread or any farinaceous food. But, to give a little tone to their bodies, enfeebled by this bad regimen, they drink a great quantity of ſpirituous liquors, which, inſtead of ſtrengthening them, increaſe their debility.—456,000 ankers of gin are annually conſumed in Holland.

"The cauſes of this bad nouriſhment, and the debility which is the neceſſary conſequence of it, ought to be attributed as much to the inability of the laborious claſs to procure wholeſome food, the price of which has riſen to a height that bears no proportion to their ordinary wages, as to ſloth, careleſſneſs, and the force of habit. Van Geuns, who has diſcuſſed this ſubject with much ſkill, attributes the diſuſe of wheat to the augmentation in the price of grain and the impoſts on the manufactures of flour and bread, from which the potatoes are almoſt entirely exempt. The weakening of the mental faculties is a neceſſary conſequence of the debility of the body; and it is, without doubt, to this cauſe that the actual careleſſneſs and apathy of the Dutch nation muſt be attributed. There are, nevertheleſs, other cauſes which equally concur to produce this effect, but of which it is not proper here to ſpeak. Van Hamelſved ſaid, 'that there is not perhaps a country in the world, at leaſt in Europe, where the people are reduced to ſo great a degree of corruption and immorality as in Holland;' and this opinion is very generally received at preſent in that country, without knowing for why, as all travellers agree that obedience to the laws, reſpect for religion and good faith, economy and the domeſtic virtues, are more conſpicuous in Holland than in moſt other countries. It muſt be confeſſed, however, that the inhabitants of divers cantons offer remarkable differences between themſelves, and that thoſe of Holland, properly ſo called, have degenerated much more than the others, by their mixture with almoſt all the other nations of Europe."

Thus we ſee that both the country and the people of Holland are ſo inundated with water and with vices, that to calculate on the ſpeedy diſſolution of both is certainly neither preſumptuous nor unreaſonable. The ſecond ſection treats of the national riches, and their elements. The author conſiders it a groſs error to ſuppoſe that either the extent of territory, greatneſs of population, or number of men fit to carry arms, conſtitute the real power of a ſtate. This, he thinks, depends alone in its wealth; although not in that ſpecies of wealth which conſiſts of gold in the treaſury, in the immenſe riches of individuals, or even in the valuable products of a country; but in "that proſperity, the reſult of the induſtry and activity of the inhabitants, which, extending itſelf through all the branches of civil ſociety, gives energy to all, and procures to every perſon an honeſt ſubſiſtence, and by theſe means increaſe the power of the ſtate." For this definition of national wealth, the author is indebted to the *Gemälde des Ruſſichen reichs*, by Storck, a work of conſiderable labour and merit.

In eſtimating the national wealth of the United Provinces, the author profeſſes to have adopted the method of Mr. Pitt, in his eſtimate of the income-tax, and proceeds to enquire, "1ſt, What is the real ſtate of their riches, that people are pleaſed to exaggerate ſo much; 2d, What is the actual ſituation of their fiſheries, agriculture, manufactures, commerce, and navigation." In order to give a ſatisfactory reply to theſe inquiries, more data are neceſſary than what the Dutch government has ever thought proper to eſtabliſh. But, taking the province of Holland as a relative baſis for the other provinces, a tolerably correct eſtimate may be formed. On this principle, "Holland, which now pays $62\frac{1}{20}$ per cent of impoſts* on its entire property, would give the amount of the national capital at 2151,026,700 florins." This may have been near its real amount prior to the war; but in 1798 it appears to have diminiſhed in value about a thouſand million of florins, and in 1800 the entire capital was accurately eſtimated at no more than 1086,131,264 florins. This enormous decreaſe (about one half) in the commercial value of the whole nation, the author thinks could not have taken place in ſo few years; but as his eſtimate is founded on the reſults of the taxes on property during ſeveral years, it follows that the people muſt either have contrived to conceal their real property, or tranſport it to other countries (the latter is moſt probable); and that in either caſe, of exportation or burying in the earth, the real diminution of the national wealth muſt be ſufficiently evident to render this calculation extremely plauſible, if not abſolutely correct.

In oppoſition to theſe facts of the extraordinary decreaſe of wealth, the author produces an ideal eſtimate of the capital of the ci-devant Republic; and ſtates the amount of property bearing intereſt, including the value of all the cultivated lands, houſes, cattle, implements, intereſt of money in the funds at home or abroad, and commerce, at 2734 millions of florins: the property not bearing intereſt, as uncultivated lands, downs, marſhes, ladies jewellery and trinkets, at 350 millions of florins. The total amount of both public and private income, including the rent of houſes, land, intereſt of the national debt, and profits of exterior commerce and navigation, is likewiſe calculated to be 151 millions of florins. In all theſe eſtimates, it ſhould be remarked that the author has wiſely omitted to ſpecify any ſum for manufactures, internal trade, the fiſheries, and the poſſeſſions in the Eaſt and Weſt Indies, all of which are totally annihilated by the alliance with France! The loſs ſuſtained by the fiſheries only is very conſiderable; it is admitted

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* Thoſe who complain of the taxes in this country would do well to conſider how ſmall a proportion they bear to thoſe of Holland, remembering alſo that manufactures and commerce in the former were never ſo vigorous, whilſt in the latter both are annihilated.

that they formerly occupied and ſupported 20,000 families, or one-eighteenth of the entire population. According to Keuchenius they produced an annual intereſt to the country of 15 millions of florins, and M. Eſtienne eſtimated the net produce of the whale-fiſhery at 2 millions.

With reſpect to the agricultural products of this country, it appears that the author could find no ſatisfactory data, whence he could eſtabliſh any accurate concluſions. The number of horned cattle in the United Provinces is the only fact which is properly aſcertained; it amounts to 902,526, of which 252,394 are under two years of age. The decreaſe in horſes, ſheep, and ſwine, is ſo great, that M. Metelerkamp has thought it prudent to decline giving any real ſtatement of the former or preſent number, except the table given by Eſtienne, which he notices as an example of the errors of political economiſts. The quantity of cheeſe alſo cannot be aſcertained; in North Holland about 18 millions of pounds were ſold in 1801; at Gouda, in 1803, about 2 millions were ſold. The quantity of grain, however, produced is far from being ſufficient to ſupport the population, even in its preſent decline. There are 74,000 laſts annually uſed in the diſtilleries, and 20,000 in the breweries, and powder and ſtarch manufactories. Yet, as a ſpecimen of the great fertility of ſome cantons, the author aſſerts, "that the greater part of Frieſland yields from 15 to 20 for one of wheat; 20 to 24 of rye; 20 to 30 of barley; 30 of oats; and 160 for one of rape-ſeed."

The civil and religious liberty formerly enjoyed in Holland is aſſigned as the primary cauſe of the great proſperity of their manufactures, by attracting numerous artizans from the other countries of Europe. Theſe privileges are now no more, and their manufactures have ceaſed to exiſt as ſuch. The decay of breweries in Holland is particularly ſtriking. It appears by ſome ancient MSS. that the town of Gouda, in the 15th century, had 350 breweries; in 1518 it had 159; in 1522, 153; in 1588, 126; and in 1803 only 2! The woollen manufactures at the beginning of laſt century amounted to about 200,000 pieces of broad-cloth, ſerges, baize, ſtuffs, &c.; whereas, in 1802, they did not exceed 20,000 pieces; and, according to Keuchenius, the whole manufacture at preſent does not amount to 400,000 ells of cloth. On the loweſt eſtimate of this manufacture the country has ſuſtained by its decline the annual loſs of 4 millions of florins. The effects of this loſs are evinced at Leyden, which formerly contained above 80,000 inhabitants, and now only 30,000! The conſequences of the late melancholy diſaſter at this once celebrated place are likely to reduce its population with ſtill greater rapidity. The diſtillation of ardent ſpirits is the ſole manufacture which has increaſed; and we find that at Schiedam, in 1775, there were only 120 diſtilleries; in 1792, 220; in 1798 there were 260; and in the province of Holland 400; each of which yielded annually 4,992 ankers of Hollands

gin. The whole diſtilleries of the Seven Provinces could produce annually 2,152,672 ankers; but the want of grain renders it neceſſary to reduce this quantity one-third, which leaves 1,400,000 ankers, of which 456,000 are conſumed, and the remainder left for exportation in times of peace. Of late years, however, the domeſtic conſumption has greatly increaſed, the manufacture conſiderably diminiſhed, and the exportation almoſt entirely ſtopped. "It is a well known axiom, obſerves the author, 'that Holland cannot exiſt without commerce.' It is a truth of the higheſt importance, that the United Provinces cannot preſerve their population, proſperity, power, and conſideration, but by the great advantages which reſult from an extenſive commerce. Without ſuch a commerce theſe provinces can neither ſupport their inhabitants, nor procure them the work neceſſary to their exiſtence." The melancholy and irreſiſtible inference to be drawn from theſe facts is attempted to be diſguiſed by aſking two puerile queſtions: "Can Europe exiſt without the commerce of Holland? or rather, Does the general commerce of Europe require the intervention of Holland?"

M. Metelerkamp enters into a long hiſtorical detail on the bank of Amſterdam; but to give our readers any adequate idea of the numerous cauſes and extraordinary combination of circumſtances which at preſent concur to eſtabliſh the "*deſolante certitude*" (to uſe the author's own expreſſion) of the ultimate ruin of Holland, would exceed the uſual limits of our work. We muſt remark, however, that it abounds in egregious errors, and erroneous concluſions, ſupported on ſome of the numerous falſe dogmas which have been propagated by ſuperficial French writers theſe laſt thirty years. The author preſumes that the commerce of Holland would have recovered itſelf, as he finds that as many veſſels entered the Dutch ports in 1802 as had done on an average of the 25 preceding years. But had he examined the ſmall number that entered in the laſt month of that year, or the firſt three months of 1803, he muſt have perceived that ſpeculation and not buſineſs had occaſioned the apparent revival of commerce. In fact, had the truce continued two years more, the author would have ſeen a leſs number of veſſels enter Dutch ports during that period than what entered them in 1802. France, it appears, ſtill refuſes the Dutch fiſh and herrings as well as their manufactures, and annually exports to Holland to the amount of from 20 to 25 millions, and imports from it only about 10 or 12 millions, leaving a conſiderable balance againſt the United Provinces. The annual value of the productions of Curaçoa and St. Euſtatia we find here eſtimated from 5 to 6 millions of florins, and their conſumption of merchandiſe and objects of neceſſity from 3 to 4. The commerce with this country is ſtill deemed *indiſpenſable*, as "the center of commercial relations," although the tranſlator (for the expreſſion is too much in

the French ſtyle to be in the original) has not failed to introduce the favourite accuſation of "*l'envie et la jalouſie de ces avides inſulaires!*"

The third ſection of this work treats of the finances of the United Provinces from 1500 down to 1805, by which it appears that the expences of the ſtate, whether in war or peace, have always exceeded the revenue from 8 to 40, 50, and even 60,000 florins in a year! This diſparity of the reſources and expences is attributed ſolely to a want of a proper financial ſyſtem. To confirm this opinion, the author ſtates that the intereſt of the national debt in 1789 and in 1799 is nearly the ſame, about 15 millions of florins; but during this period enormous contributions were levied in lieu of regular taxes, and the general trade of the country entirely ruined. In 1800, when the contributions had exhauſted themſelves, the intereſt of the debt amounted to 25 millions, which has ſince annually increaſed, and, in 1804, is here ſtated at 35 millions of florins. On an average of the taxes from 1788 to 1805, it appears that the people of Holland have paid $38\frac{3}{4}$ per cent on their property, and $38\frac{1}{2}$ on their income, in all $77\frac{1}{4}$ per cent! "The ſame people," obſerves M. Metelerkamp, "who for the 10 per cent *(denier dix)* required by the Duke of Alba, maintained a war of 80 years, will have (after the contributions of 1804 are levied) paid 36 per cent on their property ſince 1788, and ſince 1797 fifty-three per cent on their income! Such is the ſituation of the finances—*Affreuſe idee!*" The revenue of the different ſtates of Europe compared with itſelf at the beginning of the 18th and the 19th centuries affords another melancholy proof of the ruin of Holland and France. The revenue of Ruſſia in 1700 is to that in 1800 as 1 to 8; in England as 1 to 7; in France as 1 to 3; in Holland only as 1 to 2! The debt of England is to the revenue as 21 to 1; that of Holland as 33 to 1. But the decreaſe of the reſults of impoſts on the conſumption is a more unequivocal proof of the rapid depopulation, and, as the author ſtates, gradual ſtarvation of the ill-fated inhabitants of that ruinous country. "In the province of Groningen the duty on tea and coffee in 1797 amounted to 71,279 florins; in 1801 only to 34,564. The tax on the manufacture of flour in the ſame province, in 1797, amounted to 114,474; in 1801 only to 94,215 florins." Thus we ſee the author's aſſertion eſtabliſhed by the plaineſt facts, that the "people can purchaſe nothing to eat but tepid-coloured water and potatoes!"

The fourth and laſt ſection of this volume details the means of defence by ſea and land. In 1804 the military force of the United Provinces is ſtated to have conſiſted of 21,000 men, beſides 18,000 French troops, which they were obliged to ſupport. Their naval force in 1797 conſiſted of 54 ſhips carrying 2,348 guns. But the Engliſh have taken, as here ſtated, between 1795 and 1799, 25 ſhips of the line and 39 frigates, in all 64 veſſels; and it is not preſumed to ſay that Holland has any longer a marine force,

as the few ſhips that may have been built ſince that period are very inconſiderable, and even ſeveral of thoſe have been ſince taken or loſt.

With reſpect to the authenticity of this picture of Holland, we have only to remark, that it was drawn up under the direction of the late government, and that too at a time when it had no reaſon to apprehend its total annihilation by Buonaparte; that its accuracy and merit have been generally acknowledged, and that three years after its publication in Dutch it has been ably tranſlated into French, and received even in France as containing very intereſting and authentic documents of political economy. We ſhall only add, as one of the powerful cauſes which have occaſioned, and are ſtill occaſioning, the depopulation of Holland, that in conſequence of the invaſion of the French and the want of virtue in the people, great numbers of women, many of them perſons of fortune and family, were carried into France by the French ſoldiery, where their fortunes were no ſooner exhauſted, than they were abandoned, and expoſed to languiſh in miſery and want, the ridicule of their huſbands, and the invidious ſcorn of Frenchwomen. The extent of this voluntary *enlevement*, in imitation of the Romans with the Sabines, would ſtagger belief, unleſs in perſons intimately acquainted with the private characters of the parties. The Dutch women too were generally Proteſtants, enthuſiaſts for liberty and equality, and their nuptials were celebrated in Proteſtant churches; yet even then, when Frenchmen avowed their hatred of all religions, they did not omit to ſatisfy their conſciences for robbing and abandoning theſe innocent women, by alledging the inſignificance of any union effected by heretics! Such were the neceſſary conſequences of a diſſolution of the accuſtomed laws of matrimony among unprincipled and unfeeling people, corrupted in infancy by the pernicious trafficking principles of Popery. The effects of this misfortune on the minds of Dutchmen are alſo among the cauſes of their preſent apathy, drunkenneſs, and general decline; and of all other people on earth, the Dutch are the moſt likely, from their conſtitutional habits, to ſink into irrecoverable decay, inſtead of being regenerated to virtue under the wholeſome ſcourge of their own vices.

Tableau Elémentaire d'Ornithologie, ou Hiſtoire Naturelle des Oiſeaux.

Rudiments of Ornithology; or Natural Hiſtory of the Birds commonly found in France. To which are added a Treatiſe on the beſt Mode of preparing their Skins for Preſerving in Cabinets, and a Collection of 41 *Plates.* By Sebaſtian Gerardin de Mirecourt, formerly Canon of the noble Chapter of Pouſſay, Ex-profeſſor of Natural Hiſtory at the Central School of Voſges, &c. 2 vols. 8vo, pp. 1000; and one vol. 4to, Plates and Tables. Paris, 1806. Imported by Deconchy.

THE ſtudy of ornithology is, perhaps, the moſt ſimple, faſcinating, and eaſy of all the branches of natural hiſtory. The number of the ſubjects, and their variety in unity, ſimplicity, and beauty, are ſufficient to amuſe the induſtrious, and delight the gay. No other objects in nature preſent ſuch diverſe and various combinations of colours, and their admirable plumage has the peculiar merit of being equally agreeable and uſeful to man either in the ſavage or civilized ſtate. Their paſſions, appetites, habits, or inſtincts, likewiſe preſent endleſs ſources of obſervation and reflection, which directly tend to improve and meliorate the actual ſtate of ſocial exiſtence. Their economy, indeed, is often both an example to, and a ſatire on, reaſonable man, who too frequently evinces leſs reaſon and leſs humanity than appear to influence many of theſe inhabitants of the air. An acquaintance, therefore, with ſuch of the feathered race as exiſts in our climates, with their natural hiſtory, and their influence on the vegetable kingdom, or the fruits of the earth, muſt be an object at once pleaſing and uſeful to enlightened minds. Should, indeed, the obſervers of the wonders of nature, as the author remarks, become in ſome meaſure leſs ambitious, and begin by obſerving minutely that which is domeſtic, and deſcribing the attributes and properties of the productions of their own country, before they buſy themſelves with that which is foreign, the progreſs of natural hiſtory, if not ſo rapid, would be much more certain and determinate. Agreeing with M. Gerardin in this ſentiment, we ſhall patiently examine the contents of his volumes; and as the native birds of France and England are not very different, perhaps ſome facts may be found equally illuſtrative of this branch of natural hiſtory in both countries. But, firſt, to notice ſome particulars in the author's preface, which not only evince the acute miſery which ſtill tortures the minds of moſt Frenchmen, but alſo their addreſs in veiling their murmurs.

"Fortunately placed," ſays M. Gerardin, who, contrary to the uſual practice, always ſpeaks in the plural, "in a country covered with mountains and foreſts, by the happy accident of our birth, on the direct line which the greater part of the birds follow in their periodical migrations from the ſouth to the north, and again from the north to the ſouth, we have conſtantly followed theſe animals from our tender youth in all their ſtations. Led from infancy by an almoſt irreſiſtible propenſity to the ſtudy of Nature, full of ardour to obſerve her productions, the apparently hardeſt labour never off-red us but ſweets, and the enjoyments which reſulted from them were always for our heart a felicity ſo much the more perfect, that they were never poiſoned by remorſe. It is thus that we early began to collect numerous materials, which indeed were deſtined only for our private amuſement, or that of our friends. But the unfortunately too imperious circumſtances of the Revolution, which overturned ſo many fortunes, obliged us to render them uſeful to youth by way of public inſtruction, to which we devoted ourſelves in a central ſchool as much from

neceſſity as inclination. After eight years of inſtruction, always directed by the ſame zeal, *our ſweeteſt recompence was not, without doubt, that of our ſuppreſſion!*"

The unhappy author found the only reward of his labour in the rectitude of his own conſcience in having faithfully fulfilled the duties of his office. It is neceſſary to obſerve, however, that during the exiſtence of central ſchools in France, the profeſſors, who were to be paid by the executive government, never received but a part of their ſalaries, as the directors found the money levied for that purpoſe more uſeful to their own deſigns, and Buonaparte, improving on the corrupt and diſhoneſt practices of his predeceſſors, converted it entirely to his private uſe, judging it more conducive to his projects of ambition to ſhoe his horſes with gold, than to pay philoſophers to inſtruct his ſlaves, leſt their knowledge might enable them to ſhake off their chains. But to return to the labours of our hapleſs author, whilſt profeſſor at the central ſchool of the modern Voſges, the ancient Lorraine, the reſult of which has produced the volumes before us, accompanied with a 4to volume of plates, of which 34 preſent the outline figures of 133 birds, and 7 delineate the various inventions for bird-catching, and for ſkinning, ſtuffing, and preparing birds for preſervation in cabinets of natural hiſtory. Each of the plates has been diſpoſed ſo as to offer, in the ſpecies which it repreſents, the diſtinct characters that are peculiar to each order, ſection, family, genus, tribe, or ſpecies, according to the ſyſtem which the author has adopted. To theſe are added ſynoptical tables, which preſent at one view all the diviſions and ſubdiviſions adopted in theſe elements of ornithology.

M. Gerardin introduces his work by a very plain and ſimple definition of the different parts of the ſkeleton of birds, of their general habits and manners, and of the uſual characteriſtics of the different families. The rapidity of the flight of ſome, the ſlowneſs of others, and the correſponding quickneſs and ſtrength of their ſight, their want or imperfection of the ſenſe of touch, and alſo of taſte and ſmell, are incidentally mentioned; and it is alledged that when an eagle darts down from the higher regions of the air on its prey, or when a raven deſcends on the carrion, that they are not directed to theſe objects by the ſmell, but by the extraordinary powers of their ſight. The vulgar opinion, that rooks flee the preſence of the fowler in conſequence of their ſmelling gunpowder, he thinks ſhould rather be attributed to the extreme diſtruſt which theſe animals have as an inſtinct for avoiding the approach of an enemy already known. Whether we attempt to approach them either with the wind or againſt it, they are equally prompt, he obſerves, to make their eſcape. But this opinion, however conſonant it may be with the pre-ſuppoſed notions of their defective olfactory organs, and their preſumed want of reaſon or

reflection, is difficultly reconcilable with the general conduct of theſe birds, eſpecially in cultivated countries, where they have frequent intercourſe with men, and follow the plough for the worms that are thus expoſed to their view. The ſenſe of hearing, indeed, in birds is admitted to be very perfect, and next to that of their ſeeing; the facility with which they acquire certain notes, and even ſentences of language, remove all doubt of their powers in this reſpect. The cauſe of their periodical ſinging, ſuch as in ſpring, &c. the author, Frenchman-like, aſcribes to the influence of the tender paſſion! "If," ſays he, "during their amours, the ſongs of birds are ſweeter, more frequent, and more animated, it is undoubtedly becauſe the organ of their hearing is then more flexible, more dilated, and that they conſole themſelves more in the melodious accents which expreſs, in the moſt ſenſible manner, the tender emotion of the ſentiment with which they are tranſported!" The author is not an anatomiſt, otherwiſe he would not have ventured ſuch a childiſh conjecture, or have ſuppoſed that the connection of male and female could render the organs of hearing more or leſs *flexible*. This, however, reminds us of Bernardin de St. Pierre's reaſon for keeping Lent, namely, that at that period of the year, in conſequence of the accouplement of animals, there is a ſcarcity of meat! Similar puerilities occur in the writings of all the French philoſophers, who not unfrequently exhibit a ſtrange mixture of wiſdom and folly, of judgment and imbecility. Are theſe the men deſtined to be the conquerors and governors of the world?

The author's obſervations on the ſtructure of birds offer little that is new or intereſting, although they are very well adapted to initiate youth in a knowledge of this branch of natural hiſtory. The calculation that birds of prey can move at the rate of fifty miles an hour, is far from ſatisfactory; nor does the anecdote of Henry II's falcon, having eſcaped from Fontainbleau, and being taken the next day in Malta, determine more preciſely the ſwiftneſs of theſe fowls. The plumage, neſts, eggs, and incubation of birds, however, preſent inquiries always innocent, amuſing, and ſometimes uſeful. Birds in the ſouthern or tropical regions are always more richly and gaily clothed than thoſe in the northern, but their covers are alſo lighter and leſs furniſhed with fur. This wiſe foreſight of Nature is particularly extended to thoſe which are deſtined to paſs their life in a continual navigation. In order to protect them from cold and humidity, their bodies are not only covered with a thick, fine, ſilky down ſpread over their ſkin under the feathers, but they have alſo placed on their croup two glands filled with an unctuous humour, which they extract with their beaks in order to anoint their feathers, and thus render them impenetrable to the water. As to the natural cauſes which influence the variety in ſize, number, and colour of the eggs of birds, little is yet

known; ſome authors have pretended to find an intimate relation between the colour of the ſhell of an egg and that of the plumage of the bird which ſprings from it. A modern ornithologiſt, Daudin, has conſiderably circumſcribed this fact, which is not yet ſufficiently aſcertained. He limited it at firſt to birds in the wild ſtate, and he believed that thoſe only, the colour of whoſe feathers was of a uniform tint, had originated from eggs of a uniform colour. He likewiſe admitted as poſſible, that ſpotted eggs might produce birds of varied plumage, and that the colours of their coats were more lively and more diſtinguiſhed in proportion as the eggs were more or leſs ſpotted. Such analogies, if they have any exiſtence, ſhould be minutely inveſtigated and aſcertained by numerous experiments and obſervations before they can be admitted into the principles of ſcience.

From a pious and enlightened ornithologiſt we ſhould have expected a much more copious and able defence of the utility of birds in the general ſcale of creation, as well as their importance to man in the higheſt ſtages of civilization. An inquiry to this effect might be of conſiderable ſervice to agriculture. It is evident that Nature has made the ſeeds of plants ſo abundant, that, were it not for the fowls of the air, the whole ſurface of the terreſtrial globe would not only be inſufficient for their growth, but their accumulated numbers would greatly impede, if not finally arreſt, the progreſs of vegetation.

"When birds," ſays our author, "in obeying the deſigns of the eternal Power which formed them, feed themſelves in a manner analogous to their natural organization, and that we have the weakneſs to be offended at it, it is becauſe we have not taken the trouble of reflecting, that without their ſuccour the waters in a little time could not nouriſh the fiſh which are every year bred in them, and without them the game would ſoon become ſo abundant as to ſpread trouble and deſolation on the earth. On the other hand, if the fowls do ſome injury to our crops, if the birds of prey deprive us of ſome animals which are deſtined for our own uſe, we ought alſo to admit that they have a keen appetite for rats, moles, field-mice, caterpillars, ſnails, worms, and a multitude of other inſects and reptiles, the generation of which, if unmoleſted, might in a little time extinguiſh all our hopes. We ought therefore to conclude that birds, in every reſpect, are infinitely more uſeful than injurious to us, and that we ought even to conſider them rather as vigilant ſentinels, which Nature has deſtined for the guard and conſervation of our crops, than as enemies whom it is our intereſt to repel by force, or deſtroy by cunning."

Several prefects of departments in France, finding the country in many parts deſolated by the enormous increaſe of inſects and other vermin, have prudently prohibited the indiſcriminate maſſacre of inſectivorous birds, which to the epicurean maw of Frenchmen are particularly delicious. The open and ſterile plains of Picardy of late years ſcarcely furniſhed ſeeds enough to ſupport the

grubs, or leaves ſufficient for the aurelia. The Province of La Mancha in Spain has ſhared the ſame fate; and for the want of trees to attract and collect the moiſture, and birds to conſume a part of the innumerable inſects, one of the moſt rich and fertile plains in Europe is rendered arid and unproductive. Judicious farmers, therefore, will not be too zealous in deſtroying thoſe birds whoſe chief nouriſhment may always prove highly deſtructive, and ſome ſeaſons ruinous, to their crops of grain.

The following is M. Gerardin's claſſification of birds, which he divides into three principal tribes or orders.

"The FIRST ORDER contains the FISSIPEDES *properly ſo called;* that is thoſe which have the toes naked, ſeparated from one another, and the legs covered with feathers at leaſt to the talons. Theſe frequent the plains, the fields, the woods, and the immenſe canopy of the heavens.

"The SECOND ORDER compriſes the FISSIPEDES *of the ſhores* (the WADERS of Engliſh ornithologiſts). The birds of this order have the toes more naked and ſeparated the one from the other than the preceding, and have alſo a part, more or leſs conſiderable, of the leg above the talons unfurniſhed with feathers: this conſtruction enables them to advance farther, and that without fear of wetting their feathers, in the muddy borders of rivers, rivulets, lakes, and ponds, in which they find their nouriſhment. The moſt part have their toes united at the baſe only by a ſhort membrane.

"The THIRD ORDER is compoſed of PALMIPEDES or SWIMMERS, whoſe toes, furniſhed with entire membranes, ſcolloped or ſplit up, prepare them for perpetual navigation.

"We divide only the firſt order in four principal *ſections*, which are again ſubdivided into *families*, then into *genera*, and ſometimes the latter into *petty tribes*, when the want of perſpicuity for the intelligence of our ſyſtem requires or commands it. The firſt *ſection* contains the *accipitres* or *birds of prey;* the ſecond, the *ſparrows;* the third, the *climbers;* and the fourth, the *gallinæ*.

"The *ſecond* and *third orders* are divided but in *families*, *genera*, and *petty* tribes, and not in *ſections*."

As M. Gerardin's work contains the deſcription of no birds with which we were not previouſly acquainted, and as his deſcriptive obſervations, often related in the ſtyle of a journal, are frequently prolix and triflingly minute, they are too miſcellaneous and egotiſtical to intereſt mere Engliſh readers. Many of his remarks indeed, eſpecially thoſe which are properly original, are only directed to remove the vulgar prejudices of the French peaſantry, who are really, perhaps, the moſt ignorant and moſt ſuperſtitious race in Europe. We ſhall not, therefore, tranſlate any of his hiſtories of birds, which to experienced ornithologiſts would be triſling; but make ſome extracts from the vaſt maſs of miſcellaneous intelligence reſpecting the methods of catching, preparing, and keeping birds in a cabinet, and alſo their eggs, neſts, &c. which

the author has reſerved for his quarto volume, very improperly denominated an *atlas.*

Paſſing over the author's ideas of the mode of forming a cabinet of ornithology, which are limited not only to the birds of France, but even to thoſe of his own department, we obſerve that he recommends the eggs to be taken from the neſt when perfectly freſh, and, in order to preſerve the ſhells, he extracts their contents, not by perforating each end of the ſhell, but by emptying them through a ſmall puncture on the ſide by means of an inſtrument, compoſed of an oval glaſs bulb and two bent tubes, attached to its oppoſite extremes, one of which is inſerted in the ſhell and the other in the mouth. It is evident that this method poſſeſſes little facility or convenience. The divers methods of catching birds are far too numerous to be particularized here. M. Gerardin ſeems to have ſtudied and practiſed this branch with conſiderable patience and ſucceſs. His directions for eviſcerating birds would not be intelligible without the plates with which they are illuſtrated. The proceſs, however, of merely ſkinning, ſtuffing, and, after having applied ſome exſiccative compoſition, impaling and baking the bird, ſeems much preferable to the troubleſome and tedious methods adopted and recommended by our author. The practice of embalming birds has very properly given place to that here ſtated. The following is the celebrated preſervative diſcovered by Becœur of Metz, which the author has found ſufficient to preſerve either birds or inſects during more than thirty years, without their experiencing the leaſt decay.

"Recipe. To a bottle of river or rain-water, add an ounce and a half of quick-lime; an ounce and a half of ſalt of tartar; five drachms of camphor; four ounces of arſenic; and four ounces of white ſoap. Diſſolve the camphor in two drachms of ſpirit of wine; put the arſenic, ſalt of tartar, and quick-lime, in the bottle of water, and ſhake it in order to diſſolve theſe ſubſtances: after this, pare down the ſoap into thin pieces, to render it more eaſily diſſolved, and add it to the bottle, which ſhould be well corked and covered with leather. Finally, add the camphor and ſpirit of wine to the other drugs in the bottle, cork it hermetically, and place it in the hotteſt rays of the ſun, or in the centre of a ſtove, during a week, taking care to ſhake it two or three times a-day, in order to facilitate the perfect incorporation of theſe drugs together.

"This preſervative is the only one we have employed during many years, and always with the greateſt ſucceſs, as well for the large mammiferous animals as for the ſmalleſt inſects. Our fellow citizens, as well as a multitude of lovers of natural hiſtory, who have viſited our collections, will atteſt that they have ſeen, although in the open air, individuals perfectly whole, notwithſtanding that ſeveral were placed there theſe twenty years; even a hare, prepared in its form, has been remarked there, perfectly preſerved and entire ſince 1786, although it paſſed three ſummers in a thicket which we had in the country, for an illuſion to our friends who gratified us with their viſits, and who ſeveral times ſhot at it."

This liquid preſervative of our author, of which he is ſo proud, is applied with a pencil, and differs but little from the compoſition recommended by the profeſſors at the Pariſian Muſeum of Natural Hiſtory. The latter was uſed in the conſiſtence of paſte, and contained the ſame ingredients in the following proportions: Camphor 5 ounces, powdered arſenic 2 pounds, white ſoap 2 pounds, ſalt of tartar 12 ounces, and powdered lime 4 ounces. Theſe ſubſtances were triturated together, and incorporated by means of a little ſpirit of wine into a glutinous or paſty maſs, which required to be moiſtened every time it was uſed. For this purpoſe, Engliſh artiſts generally uſe ſome corroſive ſublimate, ſal ammoniac, and frequently tobacco ground into powder, as preſervatives or exſiccatives applied to objects of natural hiſtory. M. Gerardin gives the following directions for making a kind of glue, which he found extremely ſerviceable, either for fixing detached feathers of birds, or for attaching embalmed inſects in any glaſs frame.

"Diſſolve gum Arabic in water, ſo that it may be a little thick; ſtrain it through a piece of linen; then add ſome hair powder, and ſtir it with a wooden ſpatula till it becomes an uniform maſs. When it is wiſhed to uſe this compoſition either to glue the feathers to their proper place, to fix the eye-lids of the birds on the enamel eyes, or to bind down the wings and the bodies of inſects in a frame, it is neceſſary to add a little of the preſervative liquid. This glue keeps a very long time without corrupting; and when we deſire to uſe it, if it be too dry, it is ſufficient to add a little water, and put it on hot cinders."

The author gives very copious directions for remounting ſkeletons of birds, and covering them feather by feather; a method ſufficiently curious, and will be intereſting to thoſe artiſts who devote their time to the deſigning and making profiles of birds with their proper feathers. The latter method, when properly executed, is unqueſtionably the cheapeſt and moſt convenient means of forming a very uſeful collection of birds, perfectly adapted to initiate youth into a knowledge of ornithology, and although inferior to the entire ſkins impaled, is yet incredibly ſuperior to any drawings or paintings that can be executed to convey an idea of animated nature. We could wiſh this art to be more cultivated and patronized in this country, and earneſtly recommend it to the attention of our ladies, as equally amuſing and much more *chaſte* than that of botany.

As connected with the various means of preparing and conſerving birds, M. Gerardin gives ſome very uſeful directions for "embalming and mounting ſmall mammiferous animals, lizards, frogs, ſerpents, fiſhes, and inſects; likewiſe a mode of breeding caterpillars to have beautiful butterflies." Leaving the preparation of dogs, cats, hares, rabbits, and other quadrupeds, as well as the lizard and

fiſh, to thoſe who make this buſineſs a particular trade, we ſhall notice the author's method of preſerving inſects. In this ſubject we feel particular intereſt, as it is not without ſtrong emotions of ſhame and regret that we behold the ſcattered fragments of beautiful inſects in our national cabinet, the Britiſh Muſeum, which ought to have been better preſerved. The author aſſures us that he has ſtill ſeveral thouſand of inſects which, "during thirty-eight years that they have been encloſed in frames, are as perfect and as freſh as when they were firſt collated in families."

The manner of preſerving inſects here propoſed, may be comprehended in the following directions. A butterfly, for inſtance, is made faſt to a piece of cork by means of a ſmall pin being paſſed through its corſlet; its wings are extended, and an oblong inciſion is made in its body, by which the inteſtines are chiefly extracted; and, after having its mouth and the eviſcerated body touched with the preſervative liquid, a ſmall packet of cotton rolled into the ſhape of the body is then introduced, and the inſect is thus removed to a ſoft board (we prefer cork) in which is a ſmall hollow or cavity to receive the body, ſo that the wings may lie perfectly flat during a week, when it will be ſufficiently dry and fit for putting into a glazed frame. Of this method, we have to obſerve that it is very inadequate to the perfect preſervation of moſt inſects; ſome large waſps and ſpiders, for example, whoſe bodies are encircled with very beautiful coloured rings, are entirely ſpoiled by ſuch an operation, as it deſtroys the diverſity and brilliancy of the colours, and not unfrequently leaves the whole body a colourleſs maſs. We cannot too earneſtly caution young entomologiſts againſt ſuch a practice. A much ſafer means of preſerving the beauty of inſects may be adopted by having ſome highly exſiccative vegetable powder, ſuch as common ſnuff, powdered fern root, pepper, pimento, cinnamon, &c. introduced into the body, which ſhould immediately after be placed in a glazed box, perfectly air-tight, kept in a dry ſituation, and excluded from the direct rays of the ſun. The coleopterous inſects might be preſerved according to M. Gerardin's method; but in moſt of the apterous it would deſtroy more than half their beauty.

The author's invention for rearing caterpillars and butterflies conſiſts in an oak cheſt, 5 feet long, 2½ wide, and 3 feet high, made very maſſive and ſtrong, and ſupported by round feet. Three fourths of the bottom are covered with earth, and the remainder with ſand, over which moſs is put, in order that the caterpillars may there find conveniences for their metamorphoſes into the chryſalis ſtate. In the earth are placed ſmall phials of water containing the plants on which every ſpecies feeds; and when theſe plants are all eaten or withered, freſh ones are put in, care being taken not to withdraw the withered ones till the freſh plants have been taſted. The inſide of this cheſt is lined with thin canvaſs or

gauze, and, in addition to a common lid, it has alſo a door in front, through which freſh bottles of water and plants are introduced. This buſineſs may afford a very innocent and pleaſing amuſement to elderly or unemployed perſons who cannot bear more active recreations.

The immenſe variety of devices which the author and his friends, in the ancient Lorraine, have adopted for catching or enſnaring birds, are far too copious for us to detail, nor would it be eaſy to comprehend theſe verboſe deſcriptions without the aid of the well-executed plates which accompany them. The author is pleaſed to adopt a new term for this favourite art of bird-catching, which he calls *aviceptology*, from *avis*, *captus*, and λογος. This prepoſterous combination of Latin and Greek words evinces ſuch pedantic ignorance as merits the keeneſt reproach.

From the preceding extracts and remarks, it will be evident that theſe volumes, although not very rigidly ſcientific, are yet extremely ſimple, and very well adapted to convey a knowledge of ornithology to young perſons ſtudying the French language. The figures of the birds are only given in outlines, but the portraits are ſufficiently correct and diſtinguiſhable. The deſcriptions, indeed, are very copious and often verboſe; a fault perhaps which will be pardoned by many of thoſe perſons who amuſe themſelves with forming collections and ſtudying the hiſtory of birds. The occaſional judicious moral reflections do not detract from the merit of this work, which is throughout deſigned to impreſs young minds with the utility of every object in nature. To the 4to volume, or atlas, are added four ſynoptical tables of the birds of France, which merit a place in the library of every ornithologiſt, or ſtudent in this ſcience.

Eſſai ſur la Vie du Grand Condé, &c.

Eſſay on the Life of the Great Conde. By [His Serene Highneſs] Lewis Joſeph de Bourbon, Prince of Conde, now in England. A new edition, reviſed and corrected. 8vo. Pp. 339. Dulau, London, May, 1807.

DIVITIARUM et formæ gloria fluxa atque fragilis eſt, ſaid Salluſt; *Virtus clara æternāque habetur.* "The name of the great Conde, obſerve the London editors of this volume, will without doubt be always ſufficient to recall to memory the rare qualities and brilliant actions which have rendered him immortal. The moſt remote poſterity will recognize in him the greateſt hero of his age; he whoſe virtues at once honour the auguſt Houſe of France, the French name, and, as it were, all human nature." We admit the truth of this obſervation, and alſo of the want of an hiſtorian qualified either with talents or virtues ſufficient to appre-

ciate fairly and adequately the political life and military talents of one of the firſt and unqueſtionably the greateſt ſoldier of the Houſe of Bourbon. But after the events which we have witneſſed, the overthrow of a throne, and the plunder of a family, and, above all, the inglorious death and infamous murder of a deſcendant of the Great Conde, we think the editors have not done their duty in withholding a brief detail, as an appendix, of the ſucceſſors of this great man, down to the preſent day. The author of this volume, we are told, is the great great grandſon of this hero. Yet when a family like the preſent is expelled its country, ſhorn of its honours and fortunes, and expoſed to ſuch contingencies as endanger its extinction, before the guilty uſurper may have run his courſe, ſurely its friends and admirers ſhould have availed themſelves of ſuch a permanent and reſpectable a vehicle of announcing the diſconſolate ſituation of its ſcattered remains; of again declaring to the world at leaſt the unparalleled ſufferings, if not the virtues, of its ſurviving members. We repeat, it is the bounden duty of every friend to juſtice and humanity to re-echo the atrocious murder of the Duke of Enghein from pole to pole, till the hollow murmurs reach the deafened ear of the ſallow aſſaſſin, and ſting his ſoul with black remorſe, if not with compunction.

The neglect, however, of the preſent editors is no diminution of the intrinſic merit of this work, which, it appears, is an early production of his Serene Highneſs the Prince of Condé, but ſince often reviſed and corrected by himſelf, and deſtined excluſively for the inſtruction of his own family. The MS., which the author's modeſty prevented from being entruſted in the hands of any perſon, and which was known only to a very few, was depoſited in the manſion of Chantilly, where it might perhaps have remained but for the revolutionary ſpoliations, which, in the torrent of miſeries and diſgrace that they have poured on ſociety, may have occaſionally effected ſome partial good. The Prince, indeed, was ſurpriſed and vexed at the ſurreptitious appearance of his work recently at Paris; but he has now acknowledged it, and ſanctioned the preſent publication, which is the firſt authentic and legitimate edition of this important Eſſay; an Eſſay compoſed from the original documents preſerved in the archives of his family. "This work, in which," as the editors judiciouſly obſerve, "it appears as if the Great Condé was judged by himſelf, is ſo remarkable for a tone of nobleneſs, juſtice, and truth throughout, that nothing more is wanting to rank it among the moſt important hiſtorical monuments. But what intereſt does it receive from the certainty that its author is one of the moſt worthy deſcendants of the Great Condé; one who in the ſame career has followed the neareſt his footſteps, and even reaped his laurels in the ſame plains!"

A few introductory pages are properly devoted by the author to an account of the family connections from the marriage of Charles

de Bourdon, Duke of Vendome, prince of the blood, in 1515, with Frances d'Alençon, and the birth of Lewis, the firſt Prince of Condé, in May 1530, till the birth in 1621 of Lewis the Second of that name, Duke of Enghein, afterwards Prince of Condé, and known by the name of the *Great Condé*. It is this brief introduction which induces us to reproach the editors for not having continued a ſimilar ſketch down to the preſent day, which might have been done without any violence to the feelings of the Prince. The Great Condé, we are told, was educated at the college of the Jeſuits in Bourges, and at the age of eight years knew Latin, and at eleven he compoſed a treatiſe of rhetoric, and ſupported theſes in philoſophy with the greateſt ſucceſs. His father obliged him to write to him during his abſence in Latin, which he did very punctually. Some of his Latin letters during the years 1635 and 1636, when he was only fourteen and fifteen years of age, are added to this volume. Among the numerous and happy traits of character which abound in this Eſſay, the following may be conſidered as indicative of the future conduct of the young Condé.

"The Prince of Condé ſent his ſon into Burgundy during the ſiege of Dole in which he was engaged, and which he received orders to raiſe on the news of the entry of the Spaniards in France by Picardy. The Duke of Enghein wrote from Dijon to his father, 'If my deſires were accompliſhed, I would be in the camp to ſerve you, to alleviate your ſufferings [with the gravel], and to take a part in your labours.....I read with pleaſure the heroic actions of our kings in hiſtory; in contemplating ſuch admirable examples, I feel a *holy* ambition to imitate them;.....but, it is enough for me at preſent to be the child of deſire, and to have no other will than yours.'"

The Great Condé was introduced to court at the birth of Lewis XIV, when ſeventeen years of age; but the aſtoniſhing power, the arrogant tyranny, and pompous luxury of Richelieu, were diſguſting and intolerable to the young Prince, who could never approach the Cardinal but at the expreſs order of his father, whom he always obeyed. Indeed, he ſeems to have imbibed an unconquerable averſion from this Pope of France, and to have even entertained a ſimilar antipathy for all his relatives. Yet, ſtrange to tell, his *ſelfiſh* father forced him into a matrimonial connection in the family of the Cardinal. The injudicious and intereſted policy of ſuch an alliance was no doubt the efficient cauſe of his contempt and ill treatment of his wife, which is almoſt the only conſpicuous blot in the life of this great ſoldier. The following brief account may afford ſome idea of the conciſe manner of delineating characters in this Eſſay.

"In 1639 the Prince of Condé ſent his ſon to command in Burgundy, where he acquired the eſteem and confidence of every claſs, and his father allowed him to make his firſt campaign under the orders of Marſhal

de la Meilleraye. He diſtinguiſhed himſelf by his valour at the ſiege of Arras. It was at his return from this campaign that the Prince of Condé, whoſe intereſts were then intimately allied with thoſe of the Cardinal, cauſed him to marry, on the 11th of February, 1641, Clare Clemence de Maillé Brezé, niece of this miniſter. This young Prince performed prodigies of valour at the ſieges of Collioure, Perpignan, and Salces. In returning he paſſed by Lyons, and neglected to viſit the Archbiſhop of that city, the brother of the Cardinal. The imperious miniſter complained of this to the Prince of Condé, who immediately cauſed his ſon to ſet out again ſolely to repair what had ſo much diſpleaſed the Cardinal. The miniſter was implacable and all-powerful; the Prince idolized his ſon. On this occaſion nature prevailed, and dignity was ſacrified (la nature parla dans cette occaſion, et la dignité ſe tut.)"

Need we be ſurpriſed that the lofty mind of the Great Condé would ſpurn ſuch ſervile ſubmiſſion to a tyrant? Richelieu died, and the two Princes immediately reſumed the precedence of their birthright, which the late Cardinal had uſurped. A general outline, in which are conſpicuous all the more important features, pencilled by the hand of a great maſter, of the ſieges, battles, and military life of the Great Condé, conſtitute the greater part of this Eſſay. The battles of Rocroi and Fribourg, the ſiege of Thionville, &c. are among the exploits of this young Prince before he had attained his 24th year. In one of theſe affairs he was aſſiſted by the great Marſhal Turenne, whom the Prince always conſidered as a worthy emulator, but never a rival. The particular genius of theſe two great commanders, either of whom were much ſuperior to Buonaparte, is thus pourtrayed, after ſtating the relative poſitions of the hoſtile armies near the village of Allerem, in the plains of Norlinguen.

"At the aſpect of a poſition ſo formidable (as that of the enemy under General Mercy) Turenne thought that it would be raſh and dangerous to attack him. The Duke of Enghein, on the contrary, was only ſtruck with the poſſibility of gaining another victory. It is extraordinary that theſe two great men, with the ſame eſteem the one for the other, had almoſt always different views in important occaſions: the former thought but of fixing the caprices of fortune, the latter but of ſeizing her favours. The enlightened prudence of the one made him always view the moſt ſure means; the ardent genius of the other led him to find and prefer the moſt prompt."

From ſuch a ſketch it is not difficult to conceive which of theſe Generals would gain moſt victories, and which avoid great defeats. The ſecond book treats of the factions which agitated the French government, particularly of the troubles occaſioned by the party called *La Fronde*. From the view here given of theſe intrigues, in which we find ſeveral women played a conſpicuous and often important part, ſome ſalutary leſſons may be learned on the bale-

ful effects of all intriguing deviations from juſtice and the propriety of things. The ambition and deſpotiſm of Mazarin alſo afford ſome intereſting ſketches, which merit the attention of ſtateſmen and legiſlators. The third book is likewiſe occupied with details of the intrigues of the Ducheſs de Longueville, of Cardinals Mazarin and De Retz, and of the perils and ſufferings of the Prince, in conſequence of his attempts at rebellion. Such views are not very flattering to human vanity, and we think the author has given them in a manner and ſtyle worthy of a father deeply intereſted in the education of his children. The greateſt moral defect in the Prince's character is thus mentioned.

"The Prince, who never could love his wife, in 1671 thought that he had found a favourable opportunity of ſeparating from her; a project which he had long cheriſhed. He accordingly obtained permiſſion from the King (Lewis XIV) to fix the reſidence of this Princeſs at Chateauroux, where ſhe died in 1694. It is impoſſible in reading the hiſtory of the Great Condé not to lament the little conſideration in which he held her all his life, notwithſtanding all that ſhe had done for him; but great men would be ſuperior to humanity, were they exempt from all its weakneſſes. There are inſurmountable averſions for which no reaſon can be aſſigned, and heroes, doubtleſs, are no more exempted from them than the vulgar."

On this ſubject the Pariſian editor obſerves, in a note, that "it was not aſtoniſhing that his invincible averſion from Richelieu, and the hatred which he had devoted to that miniſter, ſhould recoil upon his niece." This apology we think much worſe than the accuſation of the text; it would indeed detract conſiderably from the real greatneſs of mind frequently exhibited by the Prince, were ſuch an allegation admiſſible. It is however much more natural to conclude, that, as his father had forced him to marry for political motives, he had imbibed an averſion from her perſon, in conſequence of their union being, on his part, an act of duty, and not of affection. Her tender aſſiduity and attention to him, however, ſhould have received a more grateful acknowledgment, and we ſhould be tempted to ſuſpect that his extraordinary fortune had ſo inflated his vanity, that he thought ſuch ſervices rather tributes to his greatneſs, than emanations of conjugal affection. Yet we find that he only wanted a little more rooted ſenſe of religious obligation to have been both meek and humble.

The details of the private life and retirement of this great warrior at Chantilly are ſimple and affecting. He devoted much of his attention in this delightful retreat to gardening, in which he appears to have been ſkilful. His manners and his dreſs retained much of the ancient ſimplicity, notwithſtanding his military life; and it was not without ſome difficulty and perſuaſion that he could be reconciled to the faſhions of Lewis the XIVth's court. His impriſonment at Vincennes, it is unqueſtionable, made a much ſtronger

impreſſion on his mind than was generally ſuppoſed, and perhaps tended to check and chaſtiſe his ambition and his vanity. It cannot be doubted that it induced habits of ſerious reflections which could not have been acquired in a camp.

Both the royal author of this volume and his Pariſian editor concur in a circumſtance which is too much allied with vulgar credulity. Speaking of the interment of the Great Condé at Valery, in the dioceſe of Sens, and of his heart being depoſited in the church of the Jeſuits, in St. Anthony's-ſtreet, Paris, now the pariſh of St. Lewis, the Prince adds in a note:

"In bearing the heart of the Count de Clermont, my uncle, to the ſame place, I had the opportunity of ſeeing all the hearts of our fathers, which are depoſited there in boxes of gilded ſilver. I remarked, as well as all thoſe who were with me, that the box in which was the heart of the Great Condé was double the ſize of all the others. I know not if the workman who made the box deſigned any alluſion to the moral heart of the Prince, or if this part of his body was really larger than ordinary; but, however it may be, this ſingularity appeared to me worthy of remark."

Thus far the Prince, who no doubt ſtates a ſimple fact reſpecting the relative ſize of the box, which the goldſmith made ſo, perhaps, either from ſuperſtition or compliment. But the Pariſian editor, by way of comment, in a note, has furniſhed us with the following ſpecimen of *philoſophical nonſenſe*.

"The author would not have been ſurpriſed at the difference which he remarked relative to the heart of the Great Condé, if he had had an opportunity of ſeeing, like profeſſional men, the opening of bodies and the extraction of hearts: he would have obſerved, that timid, cowardly, and avaricious perſons uſually have this organ extremely compact; while, on the contrary, brave, loyal, and generous men have it extremely extended."

That there is a difference in the ſize of human hearts muſt be ſelf-evident; but that this difference is indicative of any peculiar qualities of the mind, is too prepoſterous and too vulgar to require any refutation in this country. Of all the organs in the body, perhaps the heart is the leaſt ſuſceptible of feeling, or the leaſt ſentient, as it is throughout a very ſtrong muſcular body, otherwiſe it would not be capable of ſuſtaining the mechanical force of the blood, to which it acts at once as a conduit and a reſervoir. This proof of bravery reminds us of Virey's proof of Buonaparte's being a great man, merely becauſe the ſavage never laughs!

Among the peculiar merits of this admirable Eſſay muſt be noticed what we ſhall denominate the *chaſtity* of its ſtyle and ſentiments. To the Engliſh ſtudents of the French language it is, perhaps, at once the moſt uſeful, the moſt pure, and the ſafeſt model for imitation which exiſts in that idiom. The flippant inanities of Sevigné, the artificial gait and meaſured pomp of Fenelon, the licentiouſneſs and provincial vulgarity of Marmontel, the irony

and cenſorioufneſs of Voltaire, and the petulant, immoral, and affected ſentimentality of Rouſſeau, are equally improper for the minds of youth, and inimical to ſimplicity, good taſte, moral rectitude, or habits of deep reflection. Very different, however, is the ſimply elegant and truly noble work before us; the tone indeed is panegyrical, but never exaggerated, never forced or unnatural; and whoever has read the memoirs of Richelieu, Mazarin, De Retz, and the other ambitious and ferocious bigots that alternately directed the court of the ſanguinary Catharine de Medicis, muſt have been impreſſed with even a ſtill higher opinion of the Great Condé than is here inculcated. In genuine eloquence, the eſſential character of which is ſimplicity, as being preſumed the ſpontaneous effuſion of the occaſion, we heſitate not to prefer the impreſſive and unaffected ſtyle of this Eſſay to that of Boſſuet, whoſe admirable funeral oration on the Great Condé is here appended. We ſhall give a few of the author's concluding ſentiments on the character of his great anceſtor.

" Brilliant in the aurora, full of warmth and ſplendor in the zenith of his career, Condé ſtill ſhed a mild and majeſtic light at the twilight of his life. There are other laurels than thoſe of victory, leſs brilliant, but more pure; Condé did not deſpiſe them. The perſpicuity of his mind, the extent of his knowledge, the celebrity of his name, collected around him all that was illuſtrious in France. Birth and valour, eloquence and philoſophy, polite literature and the arts, were emulous to embelliſh his retreat; and this great man, in wiſhing to abdicate glory, ſtill found it under his ſteps in the boſom of repoſe. The object of ſo much homage enjoyed it with gratitude, but never ſuffered himſelf to be dazzled by its ſplendor. In the midſt of his grandeur, Condé turned his attention to that claſs of men whoſe obſcurity appears to condemn them to oblivion and poverty. Oppreſſed innocence, indigent merit, and the timid unfortunate, experienced the effects of his generous ſenſibility, and the conqueror of nations became the benefactor of man.

" Notwithſtanding ſo many virtues, this hero, in arreſting our admiration, had leſs merited our eſteem, if the empire that he acquired over the weakneſs of nature had extinguiſhed the ſentiments of humanity in his heart; but in the midſt of the great events which troubled his life, we ſee him always occupied with a tender affection for his family: he watched with care the education of his ſon; in the horror of carnage and of danger he gave him ſtriking leſſons in this murderous and unfortunately neceſſary art, in which he was ſo ſuperior. He was profuſe in confidence to his brother; he was the victim of his tenderneſs for his ſiſter; his relatives and friends every where experienced the candour of his ſoul and the goodneſs of his heart. A famous warrior, an illuſtrious Prince, an enlightened man, a tender father, and a faithful friend, Condé united in himſelf every great quality and virtuous ſentiment; his character, unique in the annals of the world, would appear fabulous before reading his hiſtory. Full of genius and agreeableneſs, of talents and modeſty, of grandeur and affability, Condé was at once warlike and humane, impetuous and reflective, profound and diſſipated, rebellious and loyal; he loved the ſci-

ences and war, agitation and repoſe, buſineſs and pleaſures; he inſpired at the ſame time attachment and jealouſy, eſteem and hatred, intereſt and fear; and under whatever point of view that hiſtory repreſents him, he is always the greateſt ornament of it; he illuminates all the views, and enriches all the details; he intereſts, he ſeduces, and gains the heart by the luſtre which he caſts on the times, places, actions, and men. Frenchmen, princes, warriors, cheriſh, with me, the memory of this hero; render homage to his genius; imitate his virtues, avoid his errors; and let us together congratulate our country in having produced a Prince, whoſe exiſtence will at all times honour the blood of kings, the liſt of heroes, and the age of great men."

Of this hero's religious opinions we naturally entertain ſentiments very different from thoſe of the preſent author, and we muſt be permitted to think that the Great Condé has not yet been *impartially* judged in this reſpect. Proteſtants quarrel with him for ſubmitting to the ceremonies of Popery, and Papiſts revile him for rejecting their mummeries. The moſt ſanguine advocates, however, of the Romiſh Church, muſt admit the truth of the following obſervation,—that ſince the eſtabliſhment of Popery in the ſixth century, the Popiſh faith cannot boaſt of having an orthodox follower of ſo great and capacious a mind as that of the Prince of Condé. Whatever truly great men may have been born in countries ſubject to Popery, have left unqueſtionable proofs of *their diſbelief* of many of its dogmas and ceremonies, and have been *in foro conſcientiæ* virtually Proteſtants. Popery can have no Lockes nor Newtons, however it may have its Whitfields and Weſleys. We hope his Serene Highneſs the preſent Prince of Condé, on reflection, ſhould he not be able to grant the laurel, will at leaſt yield the palm of religion to his immortal father.

Chimie appliquée aux Arts, &c.

Chemiſtry as applied to the Arts and Manufactures. By J. A. Chaptal. 4 vols. 8vo. Paris, 1807. Imported by Deconchy.

WERE our notice of this work proportioned to its intrinſic merit, we ſhould diſmiſs it with the national conſolation, that we have never ſeen ſo diſgraceful a *catch-penny* publication iſſue from an Engliſh preſs. As the author, however, in conſequence of his famous prophecy, that the firſt ſix months of peace would annihilate all the Engliſh manufactures, was at one time Buonaparte's commercial and manufacturing oracle, we ſhall notice his *preſent* ſentiments on theſe ſubjects. That they are now diametrically oppoſite to what they were in the fifth year of the Republic, is only what we ſhould expect, and is perfectly in character.

"The beſt way of illuſtrating the arts," ſays this medico-chemico-political babbler, "conſiſts not ſo much in deſcribing their proceſſes with accuracy, as in reducing all their operations to general

principles." Now, with this writer's permiſſion, we muſt conſider the beſt way of illuſtrating or improving the arts, would be for philoſophers, as they call themſelves, to apply abſtract or general principles to the operations of the arts, and in that manner reduce their ſpeculations to practice. "The deſcription of an art," adds this French ſage, "however correct it may be ſuppoſed, is nothing more than the *hiſtory*, the *picture* of the exiſting practice." How the hiſtory and the picture of an art can be the ſame, we leave it to the Bœtian genius of Chaptal to determine. Hitherto we have underſtood a hiſtory to embrace the origin, progreſs, and actual ſtate of any thing, whereas a picture can only preſent *one* view of the ſubject in ſome one of its ſtages. From ſuch blundering in the very firſt ſentences of his work, what is to be expected in four large volumes? In truth, the author's ignorance of arts and manufactures would diſgrace an Engliſh porter; and all that he does know of theſe matters he has gleaned from Meſſrs. Parker, Jacobs, and other Engliſh mechanics, who fooliſhly emigrated to France, but never yet could acquire the means of leaving it. One of theſe perſons was adjudged a prize of 3000 francs for ſome pieces of cotton machinery, and the other 5000 for teaching the proceſs of manufacturing Engliſh caſt-ſteel: the *honeſt* miniſter, indeed, forgot to pay them; and theſe luckleſs adventurers at length diſcovered that it was a *French* premium, *la gloire et la parole du Miniſtre*, which if put at compound intereſt for a thouſand years would not have purchaſed either of them a joint of roaſt-beef. But to leave the author, and return to his work, the following detail of improvements, however frequently it has been repeated, is leſs erroneous.

"But the chemiſtry of the arts is not confined to the elucidation of what is already known, or to the improvement of what is already practiſed. It daily creates new arts, and within the period of a few years we have ſeen it teaching new methods for the bleaching of cloths, manufacturing ammoniacal ſalts, alum, and copperas; decompoſing marine ſalt, for the purpoſe of extracting ſoda; enriching the art of dying with new mordants; forming ſaltpetre, and refining it by the ſimpleſt proceſſes; compoſing powder by methods the moſt certain and expeditious; reducing the tanning of hides to its genuine principles, and abridging its operations; improving the extraction and working of metals; ſimplifying the diſtillation of ſpirits; economizing the means of producing heat; eſtabliſhing the combuſtion of oil, and lighting our habitations on new principles; and furniſhing us with expedients to ſoar aloft in the air, and to conſult nature three or four thouſand fathoms above the ſurface of the earth."

Of the diſpoſition, character, and progreſs of the French manufacturers, the author ſpeaks thus:

"Although I commend the cautious prudence of the manufacturer, who, almoſt inacceſſible to new ideas, adopts no change till it has undergone the teſt of practice and of his own experience; I blame the obſti-

nacy of him who rejects, without examination, all the improvements that are propoſed to him; for he who does not endeavour to keep pace with the improvements in the arts, will ſoon be left behind. He finds that his productions gradually become diſliked; he can no longer furniſh them at ſo low a price as his competitors; and inſtead of imitating them, he cenſures their new proceſſes, which he treats as dangerous innovations; he petitions government for regulations, that the manufactories may be rendered uniform; he demands that they may be ſhackled with inſpectors, and loudly invokes every thing that can retard the enlightened progreſs of the arts. In conſequence of this fatal blindneſs, we have ſeen eſtabliſhments which have flouriſhed for ages fall to decay and ruin, and from the ſame cauſe do the arts daily emigrate from city to city, and nation to nation."

As M. Chaptal is a man of all trades, we ſhall give a ſpecimen of his different obſervations in his preface, which is the only part of his book, we think, worth turning into Engliſh. The following obſervations on the ſituation of manufactories will ſhew that Frenchmen have no idea of looking forward, of being prepared for any contingencies, or of making their manufactories permanently flouriſh either in war or peace.

"We have already obſerved, that the arts of luxury and manufacture of ſtuffs may thrive in cities, where a numerous aſſemblage of individuals affords them reſources which cannot be expected in other ſituations. But how are theſe advantages counterbalanced by the crowding together of ſo many workmen on ſo ſmall a ſpot! What an awful ſpectacle to behold twenty or thirty families, whoſe exiſtence eſſentially depends on the proſperity of a manufactory! A political revolution, a change in the prevailing taſte or faſhion, a declaration of war, paralize the activity of theſe manufactories; and we ſee almoſt in a moment the induſtry and livelihood of 40,000 perſons checked and cut off amidſt the anguiſh of penury and deſpair."

Unmeaning bombaſt! What a pitiful idea of the manufacturers, where "a change of faſhion" could paralize their exertions, and ſet 40,000 people idle! Again:

"If we direct our attention to the manufactories which have flouriſhed for a long period of time, which have been unaſſailable by the ſtorms of revolutions (where are there ſuch?), the caprices of faſhions, and the verſatility of the laws and regulations impoſed on commerce, we ſhall find them all ſituated in the country, where the barrenneſs of the ſoil, and the inclemency of winter, prevent the inhabitants from following without interruption the employment of cultivating the earth; and experience teaches us, that although the means of execution are leſs perfect on the ſides of mountains, and beneath the roof of thatch, than in cities, yet the productions manufactured there are offered in all the markets of Europe at a *lower price* than thoſe of cities; the reaſon of which is, that as workmanſhip is there lower, it balances with advantage againſt the more imperfect means of execution."

We have ſeldom or never read ſuch a tiſſue of blunders. The author balances the low price of labour of mountaineers againſt their imperfect implements of manufacture, and aſſigns theſe as the *reaſons* why the products of ſuch labour ſhould be *cheaper* than thoſe of ſuperior manufactories, and not becauſe they are, as before acknowledged, *inferior in quality!* Such reaſoning is worthy of Buonaparte's late miniſter of his interior. After this follow his inſtructions to governments.

"A government," obſerves M. Chaptal, "that is truly the protector of induſtry, is ever attentive to the arts, and its expedients to facilitate their development, and to inſure their proſperity, are reduced to the following: to render the ſupplies of primary materials eaſy, and to accelerate the conſumption; to grant premiums on exportation, that the productions of the national manufactures may find their way into all the marts of Europe; *to employ its credit with other governments for the purpoſe of obtaining a knowledge of improvements, and new methods with which it may enrich its own country;* to determine, and to maintain with energy, the relation which ought to exiſt between the workman and the maſter; to conſult the ſoil, the climate, the *character of its inhabitants*, and the intereſts of agriculture, that it may grant only a judicious protection. Conſiſtently with theſe principles, the French government ought to devote its particular attention to the manufacture of wool, ſilk, flax, hemp, preparation of wines, earthen-ware, and all thoſe articles for which the primary materials are abundantly ſupplied by the ſoil. *It is only from a deplorable inverſion in this order of things that we have, for half a century, ſeen it encourage the* COTTON *manufactures*, without reflecting that the fate of theſe eſtabliſhments, ſupplied with materials from abroad, was liable to be affected by all the chances of revolutions, the intrigues of cabinets, variations of laws relative to cuſtoms, and that the *manufactures eſſentially territorial* would *ſuffer* ſo much the more by this *competition*, as, in order to encourage, multiply, and conſolidate theſe infant eſtabliſhments, it was found neceſſary to grant premiums, to prohibit the importation of analogous productions, and to direct *all the capital*, the ſcience, and *all the hands* in the country to *this truly exotic branch of induſtry!*"

In a note it is admitted that the French government ſhould now protect the *cotton* manufactures, as they employ "nearly 200,000 perſons," (multiplying a hundredfold); but it is contended, that France ſhould have left them to her "rivals, as means of exchange againſt the productions of her induſtry and ſoil." But why did not M. Chaptal ſtate this fact before? In truth, the effects of the late frantic meaſures againſt Engliſh manufactures begin to be ſeverely felt in France; and thus, after Buonaparte has adminiſtered the poiſon to his vaſſals or ſlaves (as he affects to deſpiſe feudal terms), his ſpeculating phyſicians begin to ſeek for an antidote. A ſubſequent ſentence conveys a pointed cenſure of the folly of wiſhing to monopolize all manufactures, by which we underſtand the madneſs of the opinion formerly urged with zeal when

this writer was a republican, that France ſhould exiſt on her own manufactures.

"It is alſo a neceſſary conſequence of that *forced ſtate*, and of that *falſe direction* which is given to induſtry, that governments conceive themſelves *obliged* to *prohibit the importation* of *foreign manufactures*. Beſides theſe conſiderations, that ſuch prohibitory laws would be unneceſſary, were each nation to confine its induſtry to ſuch objects alone as Nature herſelf ſeems to have pointed out; and that it would then be ſufficient to lay a duty on importation proportionate to the prime coſt of the articles, on all ſimilar productions of foreign manufacture; theſe laws organize fraud, *corrupt the morals of a portion* of the *people*, and have a prejudicial influence on the progreſs of the arts; for the manufacturer does not ſtrive to improve, unleſs he has before him articles of a better or more economical manufacture than his own. Deprived of theſe objects of compariſon, and content with his work, becauſe he finds means to diſpoſe of it, he falls aſleep in his ſtate of mediocrity."

The author beſtows a conſiderable degree of labour in order to convince his countrymen that laws eſtabliſhing inſpectors, ſtandards, &c. are highly injurious to the progreſs of improvement in trade, and that ſuch regulations have been the cauſes of the decadence of French manufactures, and the proſperity of their rivals. That the latter aſſertion is manifeſtly abſurd will be generally admitted even in France; and it is perhaps not leſs certain, that manufactures cannot exiſt in that country as in this, without ſome reſtrictive laws. To ſuppoſe ſo, would be to preſume that all the French manufacturers are men of probity and honeſty, and that they would not defraud the public by ſpurious fabrics in imitation of ſuperior manufactures. This they never have done, nor is it likely that they ever will do, whilſt their avarice tempts them to ſeek, by any means, to accumulate ample fortunes in a few years, inſtead of in the courſe of a long induſtrious life. It is therefore in vain that the author declaims againſt ſuch reſtrictive laws; he ſhould rather have inveighed againſt the diſhoneſty of the manufacturers that render them neceſſary. The genius of his countrymen, likewiſe, which he admits ought to be ſtudied, is poſitively adverſe to the ſpirit of manufacturing. Frenchmen always *begin* very well, and *finiſh* very ill: this is equally true whether in their morals, politics, commerce, or manufactures, and even in their agriculture. Upon the whole, the falſe reaſoning, groſs ignorance, ſuperficial and erroneous obſervations, and intermeddling diſpoſition, evinced in this preface, will complete the deteſtation and contempt in which this ex-miniſter is held, even in France, for his want of talents and moral honeſty.

But to notice this "Treatiſe on Chemiſtry as applied to the *Arts*," we cannot better deſcribe it, than by ſaying, that it is a crude compilation of extracts from various chemical writers, who have treated of the manufacture of the acids, alkalies, oils, and

ſuch ſubſtances, in commerce ; but on no one of theſe ſubjects will the reader find either *original,* ſatisfactory, or intelligible information. The endleſs repetition of the moſt common-place views of chemical ſcience, the taſteleſs, vulgar, provincial ſtyle and *verbiage,* and the palpable defects in every ſubject touched on in this work, are ſufficiently diſguſting, and diſplay this Frenchman's zeal for the *arts,* which, although he cannot illuſtrate, he ſeems determined to multiply in this rude ſpecimen of the *art* of book-making. He acknowledges, indeed, that he was at a loſs how to write on this ſubject, and we have no heſitation in believing that confeſſion. He begins by " ſtating the principles of chemiſtry," which he defines very inadequately, " and the general laws obeyed by bodies in their reciprocal action." The latter is gleaned from the obſcure ſpeculations of Berthollet. He then " points out the modifications introduced in theſe primitive laws of nature by inceſſantly operating cauſes, ſuch as the preſſure of the atmoſphere, action of heat, *influence of vitality,* effort of elaſticity," &c. &c. What the " influence of vitality" on chemical action has to do with the arts, we are at a loſs to determine, unleſs the author means, like Humboldt, in his proceſs for *making thought,* to introduce the *art* of making life. As a ſanction for introducing this puerile effuſion of a feeble imagination, Chaptal has not even mentioned the art of agriculture, although the moſt important of all the arts and ſciences too, or the proceſs of vegetation, in which the action of vegetable life is really brought in contact with chemical action. But the quack of Montpellier overcame the philoſopher of Paris, and he was neceſſarily obliged to ſay ſomething about *vitality,* however abſurd and irrelevant it might be. We ſhall, however, tranſlate a ſpecimen.

" Let us ſuppoſe," ſays the author, with all the gravity of a philoſopher, " for a moment, that the germs of life ceaſed to act in nature, our planet would exhibit nothing but maſſes of matter ſubject to the invariable laws of gravity and affinities. Theſe laws would determine the arrangement of the maſſes, and the diſpoſition of their reſpective particles.—It is a great truth, that the phenomena and the reſults proceeding from the action of air, water, and caloric, on organized bodies, are eſſentially different, according as thoſe bodies are dead or alive."

Doubtleſs it is a " great truth" that there is an eſſential difference between dead and living bodies ; but to know this truth it certainly was not previouſly neceſſary to purchaſe M. Chaptal's four volumes of " Chemiſtry as applied to the Arts !" Fortunately, ſince that goſſip of ſcience, Count Rumford, thought proper to withdraw from his country, and ſpend the penſion which the beneficence of his Sovereign allowed him in the capital of the enemy, we have not ſeen ſuch a contemptible collection of *goſſipings* about arts in this country. Such literary labourers, as compilers they are diſgraceful ; as preſuming to be men of ſcience, they are deteſtable.

It would be a waſte of time, and a miſapplication of our pages, to ſhew the numerous defects and groſs errors in theſe four volumes, which perhaps do not contain *one* original idea or obſervation on the ſubjects which they profeſs to diſcuſs. The preparation and application of manures, the manufacture of paper, and ſeveral of the pigments and ſubſtances of commerce, are wholly omitted. The methods of preparing writing ink are taken from the Engliſh chemiſts, and only repeat that calcined ſulphat of iron (copperas) is better than the ſalt in its uſual ſtate. Printer's ink, he ſays, is made of linſeed and nut oil (the latter being burnt) boiled together, with a pound of cruſt of bread and ſix or ſeven onions to fifty pounds of oil, to which is added 2½ ounces of lampblack for every pound of oil. This may be a *philoſophical* view of the manufacture of printer's ink, but we fear our author will have but little ſucceſs in endeavouring to make practical manufacturers believe ſuch materials ſufficient. He admits, however, that Pruſſian blue, vermilion, carmine, orpiment, lac, maſtich, gamboge, &c. may be added to it. His obſervations and proceſſes for diſtillation are equally imperfect and deſtitute of novelty. He knows nothing of the arts and manufactures as they exiſt in a ſtate of perfection in this country; and the ſum of all the knowledge diſplayed in theſe volumes may be found in the various papers of Hatchet, Davy, and Dalton, and Thenard, Deyeux, Parmentier, Guy-Luſſac, Seguin, and O'Reilly. Several plates are added of furnaces, retorts, pneumato-chemical apparatus, and ſuch things as are to be found in every book of chemiſtry ſince the diſcoveries and inventions of Prieſtley and Black.

Chaptal propoſes to publiſh "The Art of Making Wine," and "The Art of Dying Cotton Red," as a ſequel or rather a continuation of his Chemiſtry as applied to the Arts. Perhaps, however, his avarice may check the violence of the *cacoëthes ſcribendi*, and the neglect which this work has experienced may tend to prevent him from devoting his plundered wealth to the publication of books deſtitute either of eloquence or ſcience, and which no perſon will read.

Dictionnaire raiſonné et abrégé d'Hiſtoire Naturelle.

An Accurate and Conciſe Dictionary of Natural Hiſtory, by the Ancient Profeſſors; a Work devoted to the Progreſs of the Sciences, Agriculture, and the Arts. 2 vols. 8vo. Pp. 1126. Paris, 1807. Imported by Deconchy.

OF all the numerous volumes which the French have of late years uſhered into the world under the title of Dictionaries of Natural Hiſtory, the preſent are perhaps the only ones which ſtrictly correſpond to their title, and are properly a nomenclature or vocabulary of the terms and names applied to the known ſubjects of

the three kingdoms of nature. The editors aſſert that they have collected more than nine hundred articles which are not to be found in any ſimilar work, however copious it may be. This is not altogether a French aſſertion, as their Dictionary is in many reſpects much more complete than that lately produced by the titled bookmakers, Chaptal, Fourcroy, and Co. in 24 volumes. The deſign of the compilers has been, as they ſtate, to preſent the lovers of natural hiſtory with a work as complete and conciſe as the immenſity of the materials would permit; and by avoiding all extraneous diſſertations, to deſcribe clearly the diſtinctive characters of every object, to detail briefly the properties of plants, and to indicate the taſte and habits of animals. They have followed the arrangement of Lacepede for the quadrupeds and fiſhes; Buffon for the birds; Linnæus and Juſſieu, with the aſſiſtance of Tournefort and Wildenow, for the plants; Lamarck, with the new ſpecies of Latreille, for the inſects; and Haüy for the mineralogy and cryſtallography. This method neceſſarily limits the general application of their work, and confines it chiefly to the beſt or moſt generally received ſyſtems produced in their own country and language. The number of the latter, indeed, as well as of French readers, is ſo conſiderable, that it cannot be an unacceptable ſervice to the public to produce, in a portable form, literary ſkeletons of the different ſyſtems propoſed by French naturaliſts. Our *ancient* profeſſors, however, have manifeſted a diſpoſition ſufficiently *modern*, and the names of the *original* naturaliſts, as Reaumur, Daubenton, Geoffroy, Briſſon, &c. are never mentioned; whilſt the living authors, chiefly the favourites of the deſpot, except Lamarck and Latreille, are the unceaſing topics of eulogy. This inſtance of venality, indeed, muſt not lead us to condemn their work, which is executed with conſiderable neatneſs and general accuracy, except the Greek etymons, which are often extremely incorrect. We ſhall tranſlate a ſhort article in entomology as a ſpecimen of the information to be obtained in this Dictionary.

"AGLOSSA, a denomination derived from α and γλῶσσα, without a tongue. It has been given to a genus of inſects of the lepidopterous order, the characters of which are, four tentaculi; the poſterior bent; no trunk; ſetaceous antennæ. Linnæus has placed theſe inſects among his phalenæ, and Fabricius among his crambes. It is the tallow phalena of Linnæus (the *phalena pinguinalis*). In France it is called the *falſe ſcurf of hides*, (fauſſe teigne de cuir). The caterpillar is black, ſhining, apparently ſcaly, with ſome white hairs, and ſix limbs. It ſpins a cod of white ſilk, which it covers with its excrements in ſmall black grains. This inſect is found in houſes, and appears perfect and flying about in ſummer, of an aſh-coloured bronze. The agloſſa can enter the human body, and it is ſaid that there are no worms more tormenting. The *lichen cumatilis* delivers us from this evil."

The above is neither the moſt curious nor moſt accurately deſcribed ſubject, but the firſt that occurs detached from all other references, and may ſerve to convey an idea of the conciſe and ſcientific manner which the authors have uniformly adopted. Under the word anthropophagi, indeed, the editors evince a laudable indignation for thoſe travellers who detail ſuch falſe and diſgraceful fables, and boldly aſſert, what we hope is at leaſt generally true, that neither man nor brute ever ate creatures of the ſame ſpecies. "Too often," they obſerve, "men abandon reaſon, and give themſelves up to violence and even crimes againſt their fellow men, but that of devouring each other is contrary to all truth." As the natural ſciences are excluſively the object of this work, however, we are not, like in moſt of the modern French publications, inſulted with ſilly and extraneous national or political reflections. The following is almoſt the only inſtance in which the authors evince the *feelings* of *ancient* profeſſors, which are highly honourable to them. "CHAPTALIA. A new denomination, imagined by flattery, which, without doubt, has been deſpiſed by him in favour of whom it has been wiſhed to create a new genus of plants to wear his name. This pretended *Chaptalia* is the *perdicium ſemiflofculare* of Linnæus, and a native of the Cape of Good Hope. V. PERDICIUM." Under the word referred to, it is remarked, "this plant, which in our opinion is very well placed in this genus, has been withdrawn from it, we know not for why, and erected into a new genus, under the name of *Chaptalia*."

In a word, we can ſafely recommend theſe two volumes as a very neceſſary and uſeful Supplement to the Dictionary of the Academy, that of De Wailly, or any other Dictionary of the French language, in which few of the words here explained and defined can be found. In botanical terms they are particularly copious, nor are they very defective in thoſe of mineralogy or ornithology: their entomology is by much the leaſt complete.

"*Le Corbeille de Fleurs*," and "*Le Panier de Fruits*." Pp. 32, 8vo, each No. with 3 Plates. Paris, 1806. Publiſhed monthly, and imported by Deconchy. Price to Subſcribers 3l 12s per ann. for 24 Nos.

THE neatneſs and taſte diſplayed in the Numbers hitherto received will doubtleſs recommend them to the attention of perſons of taſte and faſhion. The four firſt numbers of the *Corbeille* contain very well executed and correctly coloured drawings of the cowſlip, the violet, the roſe, the lilach, honeyſuckle, convolvulus arvenſis, blue-bottle, and the wild poppy.

To each number of the *Corbeille*, or Flower-baſket, is attached a tale or a fable generally imitated from the Engliſh, ſome pleaſing little pieces of poetry, and ſome paſtoral ſtanzas, deſcrip-

tive of each flower, ſet to muſic. The contents of the numbers now before us ſeem very well adapted for innocent and polite amuſement, recommending the ſimplicity and innocence of paſtoral life, ridiculing every ſpecies of affectation, and inculcating the more amiable virtues in modeſt allegories and chaſte tales.

The Fruit-baſket (Panier de Fruits), which alſo contains highly finiſhed coloured drawings of the ripe fruits and flowers of fruit-trees, aſpires to a higher degree of utility than the Flower-baſket, and beſides the deſcriptions and uſes of ſuch trees and their fruits, it is accompanied with lively dialogues and memoirs of young perſons born deaf and dumb. Upon the whole, the general ſimplicity of the language, and the care taken to define all technical terms, added to the merit of the drawings, may render this periodical work highly uſeful to young perſons ſtudying both French and botany.

La Mort de Henri Quatre, Roi de France.

The Death of Henry IV, King of France, a Tragedy in Five Acts, and in Verſe. By Gabriel Legouvé, Member of the Inſtitute, Legion of Honour, &c. *Repreſented for the firſt Time on the 25th June*, 1806. *To which are added, Hiſtorical Obſervations on the Death of Henry IV.* Pp. 112. 8vo. Paris, 1806. Imported by Deconchy.

LEGOUVE is the avowed poetical chief of the modern Pariſian Jeſuits, who, with the Pope to anoint them, avail themſelves of every topic which they think likely to flatter their ſallow tyrant. This piece commences with a denunciation againſt Auſtria, put into the mouth of Henry.

> " Je veux, ſur le debris d'une altiere puiſſance,
> Relever de Germains l'antique independance.
> Il eſt temps d'écraſer par de nouveaux exploits
> Ce coloſſe orgueilleux qui peſe ſur les rois."

The author has, doubtleſs, conceived this an adequate apology for the violent diſſolution of the Germanic empire by Buonaparte. The whole piece, indeed, for it does not deſerve the name of a hiſtorical tragedy, or even a dialogue in rhyme, is conceived in a ſpirit and ſtyle very unworthy its truly great hero, and evinces both in language and ſentiment too much of the modern littleneſs to be worthy of ſo exalted a ſubject. It is in vain we look for either the delicate point of Voltaire, or the nervous energy of Chenier, in the milk and water lines of Legouvé; and thoſe who can be delighted with the harmony of ſuch French verſes, would, perhaps, be equally pleaſed with the melody of the ſmith's hammer and anvil.

Le Génie de l'Amour, &c.

The Genius of Love; or a Diſſertation on Profane and Religious Love, and its Influence on the Arts and Sciences. By M. C. de Miroménil. Pp. 254, 8vo. Paris, 1807. Imported by Deboffe.

M. MIROMENIL loves, and is tenderly beloved. To tell the world this truth, he publiſhes a book; but he is very much afraid that it will be deſpiſed, as he acknowledges that his name is not only *new* in the plebeian mob of the republic of letters, but alſo to princes! This, we muſt confeſs, is rather ſingular, though it only proves that he has never aſſociated with butchers, barbers, bakers, publicans, or common robbers, otherwiſe he muſt have had an old aſſociate now a prince in Buonaparte's court. We ſhall not, however, deſpiſe him becauſe he has no connection with *modern* Princes, alias plunderers or ſlaves; and ſhould we not admire his opinions, we muſt his frankneſs, in declaring that it is neither fame nor intereſt that induced him to publiſh, but the "*neceſſity* of telling every one that he loves and is loved; that the only happineſs on earth is love; and that immortal love is the completion of the felicity of Heaven." This ſingular eſſay, however, he ſays, is only the "veſtibule by which he deſires to introduce a work of religion, piety, and divine love, that he meditates (a Paraphraſe of the Pſalms and of Eccleſiaſtes); the portico of the ethereal palace into which he wiſhes to lead the tender and celeſtial ſouls of his readers, whoſe ſenſibility will recognize his ſenſations, whoſe belief will applaud his faith, and whoſe hopes will fortify his attempt; it is the ſymbolical mountain, from the ſummit of which he ſeeks to diſcover the land of promiſe, whence he prepares to ruſh forward in the plains of eternity." From this introductory flight he proceeds to return his "thanks to love, fortunate, delicious, eternal, and immortal!" "I thank thee, delicious Love!" continues M. Miroménil, "henceforth the only charm of my life, for having given me Antoinette. I thank thee, eternal Love! for a friend who can divine my heart by her's, and determine my happineſs by her felicity. I thank thee, immortal Love! for having offered and given me a wife who knows to love as I love; who, like me, places all her happineſs in the action of loving, and in the ſweetneſs of being beloved; who makes hope ſucceed my chagrin, laughter my tears, felicitations to my plaints, eaſe to my penury, conſolation to my forlorneſs, the perſpective of abundance to the picture of poverty, courage to deſpair, peace to grief, and felicity to misfortune!"

We have found nothing in M. Miroménil's Genius of Love that will ſuffuſe the cheek of chaſtity with a bluſh, ſooner than moſt of the ſermons and auricular confeſſions common in Popiſh churches, of which he profeſſes himſelf a zealous member and advocate.

Nor are we particularly averſe from calling, like our author, that motive which influences men's minds in every character and occaſion, by the epithet of love; on the contrary, we prefer it to that of ſelfiſhneſs, which ſome writers would have us believe to be the main ſpring of human action. The author conſiders love as the inventor of the art of writing; as the ſource of all inſtitutions and ſenſations, whether moral, phyſical, or religious; as the principle of the fine arts, architecture, painting, ſculpture, muſic, poetry, eloquence, aſtronomy, natural hiſtory, dance and ſong, hiſtory, fable, education, morality, religion, creation, elements, age of the patriarchs, laws, Chriſtianiſy, Mahometaniſm, and Paganiſm. Over the diſgraceful times of Heliogabulus, and ſuch malefactors, he has drawn a modeſt veil, whilſt the page of ancient and modern hiſtory, both authentic and fabulous, has been rigidly examined to invoke the manes of all faithful lovers, from the creation of the world to the preſent day. Upon the whole, through this ingenious rhapſody we can perceive ſome ſtrokes of keen irony and well-directed ſatire, although we ſhould occaſionally ſmile at the *penſiero lambiccato* in which it is couched.

Mes Ecarts, ou le Fou qui vende de la Sageſſe.

My Rambles, or the Fool who ſells Wiſdom; a Manuſcript, publiſhed by M. Coffin-Rony, formerly an Advocate in the Parliament of Paris, &c. &c. 3 vols. 12mo. 10s 6d. Paris, 1807. Imported by Deconchy.

THOSE who delight in high-coloured pictures of human depravity, or wiſh to know ſomething of the faſhionable life of the Pariſians, will here find ſome ſtrong traits, frequently accompanied by reflections that will doubtleſs make an impreſſion on the penſive reader. Much of the ſatire is levelled at the learned, but cauſtic and time-ſerving, Geoffroy, the doughty editor of the *ci-devant Journal des Debats*, now *Journal de l'Empire*. The obſervations on his theatrical criticiſms, which always diſplay much more talents than candour or a love of juſtice, are judicious and correct. The abuſe of criticiſm, or what is called ſo, in France has perhaps attained the utmoſt degree of literary turpitude. Criticiſm, indeed, has never been ſo much a ſcience in Paris as in London, conſequently the greater part of the Pariſian critiques are dictated in a violent ſpirit either of love or hatred. The principal object, however, of our author ſeems to be to prove, by tales and incidents, that there is no ſuch thing as virtue or friendſhip in human nature; and although we may contemptuouſly reject ſuch demoralizing notions, we have no heſitation in ſaying that the writer's talent for obſerving and delineating characters, and his claſſical erudition, entitle him to a degree of attention which ſuch works as that before us

rarely receive. Virtuous perſons of matured judgment, who wiſh for knowledge to preſerve themſelves from the ſnares and deluſions of vice, may read theſe volumes with ſafety and advantage; but corrupted minds are more likely to be confirmed in their vices than reformed by ſuch effuſions, except in perſons who are influenced by contrarieties.

Roſe et Damete, Roman Paſtoral.

Roſe and Damete, a Paſtoral Romance, in three Books; tranſlated from the Dutch of M. A. Loosjes. Pp. 203. 18mo. Paris, 1806. Imported by Deconchy.

EITHER the author or the tranſlator (for we have not ſeen the original) has imitated the manner of Fenelon too cloſely to be tolerable in a paſtoral tale. Neither is the moral always unexceptionable, as appeals to "Holy *nature*" are too frequent and too grave; otherwiſe this piece is not leſs amuſing than moſt ſimilar productions, erroneouſly called Moral Tales.

MISCELLANEOUS.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir,

THE author of the encloſed little piece did not know to what perſon he might more properly ſend it than to you. The Satire (to which this is a Parody) was written many years ago by a Mr. Perronet, a Diſſenting miniſter at Canterbury, who endeavoured to ridicule the Church of England, with all her modes and ceremonies, and attempted to ſhew a ſimilarity in all theſe things between her and the Church of Rome. Towards the cloſe he alludes to the awful earthquake at Liſbon, in the year 1755, and loudly calls upon Britain to repent and reform, leſt ſhe ſhould ſhare the ſame fate. It ſeemed proper to inform you thus far, as perhaps you may not have ſeen Mr. Perronet's pamphlet, entitled THE MITRE.

July 14th, 1807.

A PARODY TO MR. EDWARD PERRONET'S "MITRE."

BY JACOB PEMBERTON.

——————"Ridentem dicere verum
Quid vetat?" HOR.

PREFACE.

IT is ſaid by ſome, that the end of ſatire is reformation. If this end be attained, if a growing evil be prevented, or an old ſore cured, we muſt ap-

prove of the medicine or means uſed, however diſagreeable or painful it may be to the patient. Bitter draughts are ſometimes preſcribed for children, who are very unwilling to take them; and ſome old perſons are equally averſe to be cured of a habit in which they have long indulged themſelves.

Whether the following little piece ſhall produce any good effect, the author cannot prognoſticate. He leaves it to take its chance, like other orphans in the world, without a father or a friend to protect it*. His name would be of little uſe to it, or, if known, (as a late writer juſtly obſerves)† would probably prevent its having full force. He has for many years made human nature a principal part of his ſtudy; which, though it may ſometimes vary a little in different ſhades or degrees of colouring, yet will be found to be the ſame in every age.

He has long endeavoured to look with calmneſs at thoſe, who, in different nations, have ſet out with a profeſſion of reforming either the Church or the State; and he perceives that, though they began with pointing out the errors and defects of their predeceſſors, yet ere long they themſelves have adopted or fallen into ſomething ſimilar to that which they had condemned. A *real patriot* has long been a *deſideratum* in the world; not, indeed, like *Marcus Curtius*, to leap into a gulph, through madneſs or ſuperſtition; but one who will devote his whole time and talents for the good of his country, and, upon the moſt diſintereſted principles, ſtrive to prevent the veſſel from being ſwallowed up in *Charybdis* on the one hand, or daſhed againſt the rocks on the other.

Men, ſuddenly raiſed from obſcurity to the exerciſe of power in the ſtate, are intoxicated with pride, and commonly become the greateſt tyrants. And it muſt be confeſſed, that the ſame evil is too frequently ſeen in the various ſects or denominations which profeſs to reform the Church. The author is not a bigot to the external modes of worſhip of any particular denomination of Chriſtians, though he prefers ſome of them to others; but he ſincerely wiſhes that all would more earneſtly ſtrive to attain an internal and living principle in the ſoul, and contend leſs about externals, or what may be termed, comparatively, *little* things.

With reſpect to the following verſification, little can be ſaid in its defence, except that, as a PARODY, it is in the ſame meaſure with that to which it refers. But, if the ideas conveyed in it be deemed juſt, ſome other perſon may, if he chooſes, put them into a better dreſs, and amend the whole in a way more acceptable to the public.

June, 1807.

A MOTHER, bred in England's fold,
Hath been renown'd ſince days of old,
A grave and worthy dame;
Who bore a num'rous race of ſons,
Some Prieſts, ſome Prelates, and ſome Dons,
Of moſt diſtinguiſh'd fame.

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* ——————" aut tineas paſces taciturnus inertes;
Aut fugies Uticam; aut vinctus mittêris Ilerdam." HOR. EP. L. 1, E. 20.

† Preface to Purſuits of Literature.

This matron liv'd in great repute,
With Kings and Nobles in her ſuite,
And ſhed a luſtre round;
Illuming thoſe within her ſphere,
And, ſcatt'ring ſuperſtitious fear,
She bade the TRUTH reſound*.

The lamp, in Smithfield lighted up,
Is not extinct; and (as we hope)
Will ſtill more clearly ſhine;
Diffuſe a vivid lucid ray,
A brilliant ſpark of Goſpel-day,
And ſhew the light divine.

Yes, Britiſh heralds ſhall proclaim,
In diſtant climes, a Saviour's name;
His love to fallen man:
Shall ſpread the glad, the joyful news;
Expound to Bramins and Hindoos
The great myſterious plan.

'Tis true, ſhe bore ſome reſtive boys,
Who thro' perverſeneſs made a noiſe,
And took their froward way;
Who wantonly indulg'd their will,
For, Nature is old Nature ſtill,
And loves to go aſtray.

There's nothing new beneath the Sun†,
And, what was once in *Shinar* done,
Is acted o'er and o'er:
That pride which built the ſhapeleſs pile,
Is ſtill at work in Britain's Iſle,
Juſt as in days of yore.

Theſe boys had not departed far,
When, lo! they ſoon began to jar,
And with each other fight‡;
Pre-eminence they all purſu'd,
Whilſt each ſuppos'd his title good,
And claim'd it as his right§.

A *Nimrod* now harangues the crowd,
With harden'd front he hoots aloud,

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* The *eſſence* of pure and undefiled religion is contained in the Articles, Collects, and Liturgy of the Church of England; even candid pious Diſſenters themſelves being judges.

† Eccleſ. i, 9.

‡ When ſome perſons, under pretext of avoiding perſecution at home, went to America, and in time eſtabliſhed a Preſbyterian diſcipline in New England, did they not in their turn fall upon and perſecute the Quakers?

§ Jure divino.

And roars with *Stentor* lungs;
With frenzy full his eye-balls glare,
And make the ſtupid vulgar ſtare;
(Confuſion on their tongues.)

This bravo fitter, ſurely, far
For ſoldier, or for jolly tar,
To guard our native coaſts;
His brawny arm could deal out blows,
To terrify our haughty foes,
And ſcatter all their hoſts.

Behold, forſooth, this doughty blade,
Who late forſook old Criſpin's trade,
Deck'd out all cap-a-pie;
How full of ſelf, how ſwell'd with pride!—
At council-board he muſt preſide,
For who ſo wiſe as he?

Another, yawning, gives a groan,
Whoſe dull and moſt diſcordant tone
Would ſhock an aſs's ear;
Awhile he whines and wipes his eye,
Then groans again, or ſeems to cry,
Yet never ſheds a tear*.

A laſting diſcord next takes place,
Whilſt paleneſs, ſpread o'er ev'ry face,
Diffus'd a horrid gloom;
And tho' ſome ſtrove to growl or bark,
Their dialect was juſt as dark
As that of *Papal Rome*.

Old Satan, whilſt he view'd the ſcene,
Was highly pleas'd behind the ſcreen,
And laugh'd at either ſide;
He knows the maxim ſtill is ſure,
"A laſting conqueſt to ſecure,
"Sow diſcord, and divide."

Some brandiſh'd now their flaming ſwords,
(Foul epithets and ſpiteful words,)
From roſtrums or the preſs;
And others rais'd a doleful din,
(As if it were a heinous ſin,)
'Gainſt modes, and forms, and dreſs.

Now what avails this bitter ſtrife?
Since 'tis not words but inward life
That proves a work of grace:
If real worth you wiſh to find,
Search well and ſcrutinize the mind,
But not the outward face.

---

* ——————— "interque precandum
Invitis oculis lacrymas ſimulare." BUCHANAN's *Franciſcan.*

What tho' the head be ſhav'd or bald,
The hair be lank, or ſometimes poll'd,
The wig be neat and trim;
And tho' ſome feign to hate a cue,
Or 'bout a hat make much ado,
'Tis all but wayward whim.

What tho' the coat be black or blue,
Or green, or red, yea crimſon too,
Theſe all are *little* things*;
Then why ſhould ſome, with geſture queer,
Bewray their ſanctimonious ſneer,
And rail at Prieſts and Kings?

The plaineſt garb may often hide
The fouleſt ſtain and naughty pride,
Or what is empty puff;
The inner veſture, we are told,
Muſt be compos'd of pureſt gold†,
All elſe is tinſel ſtuff.

If we attend to Nature's clue,
The labyrinth ſhe'll guide us thro',
Howe'er diſguis'd by art;
She'll lead us thro' the winding maze,
And, pointing out its crooked ways,
Diſcloſe the human heart‡.

Tho' ſome affectedly may ſneer
At Prelate, Biſhop, Overſeer§,
May chatter, whine, or prate;
Tho' others hate the name of King,
Yet ſtill we ſee the very thing,
The ſame in Church and State.

Yes, tho' with rancour in their eye,
In mumping cant they loudly cry
Againſt all lordly pow'r;
The paſſive flock they ſlyly fleece,
Or treat them as the fox doth geeſe,—
Firſt kill, and then devour.

Theſe act juſt in the Chriſtian fold
As ſons of *Eli* did of old,
They take by fraud or force‖;
For, tho' they rail at Romiſh Prieſts,
And call them bears, or cruel beaſts,
Themſelves are tenfold worſe.

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* "Parva leves capiunt animos." OVID.

† Pſal. xlv, 13. ‡ Pſal. xxxvi, 1.

§ Some modern teachers will not uſe the term *Biſhop* or *Prelate*, but ſubſtitute *Superintendant*, a word of the ſame import; and thus they gull poor ſimple unthinking ſouls.

‖ 1 Sam. ii, 16.

A begging tribe ſtarts up again,
And mummers mincing in the train,
With harden'd front and rude;
Who ape what Monks have done before,
And, luſting for the golden ore,
They flatter or intrude.

Theſe roam about in queſt of prey,
And, taking each a diff'rent way,
But ſure to meet at night;
Producing all the ſtore they've cull'd,
And, laughing at the fools they've gull'd,
They feaſt when out of ſight.

Some Jezebel, to ſhew her zeal,
Provides the groupe a dainty meal,
And crams with ſweet-meats too;
But pamper'd pride may get a fall,
As did the haughty prieſts of Baal,
Whom furious Jehu ſlew*.

Now, why do theſe complain of *Rome*,
Or wantonly pronounce her doom,
And execrate her name?
When, with the ſame perfidious guile,
Or, with a ſly Satanic ſmile,
They practiſe what they blame.

The ſelf-ſame evil we behold,
Which Solomon had ſeen of old†,
And ſprings from the ſame root;
We ſee the world turn'd upſide down,
The peer is levell'd with the clown,
And princes walk on foot.

A Phæton aſcends the car‡,
And with diſdain looks down from far
On Prelates, Prieſts, and Kings;
But when he takes his utmoſt flight,
His head grows giddy with the height,
And ſoon he drops his wings.

At firſt he us'd ſome ſophiſtry
To hide his ſcheme, leſt men ſhould ſee
How far he meant to go§;
At length detected, then he bawls,
And, lo! the boaſting hero falls
In *Thames*, in *Siene*, or *Po*.

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* 2 Kings, x, 25. † Eccleſ. x, 7.

‡ "*Weak* and *worthleſs* men are ever foremoſt in thruſting themſelves into power; while the *wiſe* and *good* decline rule, and prize the *uſe* of their native eaſe and liberty above all the gaudy trappings of ſovereignty."—WARB. *Div. Leg.*

§ Julius Cæſar, knowing that the name of King was hateful to the Romans,

Tho' Sectaries oft diſagree
'Bout modes or forms; yet ſtill we ſee
Their ſpirit is the ſame:
And tho' *Diotrephes* may prate,
Or *Paine* may rail at regal ſtate,
They differ but in name.

Though ſome affect humility,
Yet, like the ſons of *Zebedee*,
They only ſeek to riſe;
'Tis ſecret pride that lurks within,
'Twas Lucifer's beſetting ſin
Which hurl'd him from the ſkies.

Theſe rudely tear the ſeamleſs coat*,
Divide, tranſpoſe, miſtake, miſquote,
And each lays down his rule;
Sure all this clatter, duſt, and noiſe,
Bewrays the anarchy of boys,
When once let looſe from ſchool.

The Chriſtian cauſe moſt ſadly bleeds,
By men profeſſing diff'rent creeds,
In high dogmatic tone;
Why leave the plain, the ſimple path?
(*One Lord, one baptiſm, one faith*†,
In Chriſt, the corner-ſtone.)

This baptiſm muſt be within,
To cleanſe and root out in-bred ſin,
And waſh from ev'ry ſtain;
External ſprinkling will not do,
Nor dipping, no, nor plunging too,
Tho' dipp'd and plung'd again.

A fire muſt paſs thro' ev'ry part,
To purge the foul corrupted heart,
And ev'ry thought refine;
'Tis not in man to heal this ſore‡;
T' extract pure gold from ſuch hard ore,
The pow'r muſt be divine.

And why contend 'bout ſaving faith?
It's kind, it's nature (Scripture ſaith)
Can ſurely be but one;
A truſt in him who was the WORD,
The God of Abram, David's LORD,
Yea, GOD's Incarnate SON.

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aſſumed the title of *Imperator* (General or Emperor). Oliver Cromwell, in like manner, aſſumed the title of Protector. Another, in modern times, takes firſt the modeſt title of *Conſul;* till at length he throws off the maſk, and ſtyles himſelf both Emperor and King!!!

* "Tunica Chriſti, per totum textiles et cohærens, oſtendit populi noſtri, qui Chriſtum induimus, concordiam cohærentem." CYPRIAN, *de Unit. Eccl.*

† Epheſ. iv, 5. ‡ Job xiv, 4.

If this foundation we forſake,
And wood, or hay, or ſtubble take*,
To raiſe a mighty pyre;
However pompous be the pile
Erected, or with pride or guile,
'Twill be conſum'd in fire.

Behold the day of vengeance near,
The Judge will ſuddenly appear,
(His veſture dipp'd in blood;)†
To puniſh rebels, who defied
His pow'r, and impiouſly denied
Their SAVIOUR and their GOD‡.

'Tis true, (to hide their ſubtle ſcheme,)
They feign to venerate his name,
And praiſe him as a man;
Yet keep his Godhead out of ſight,
And, painting human nature white,
Reject th' atoning plan.

To knowledge making high pretence,
As if alone poſſeſs'd of ſenſe,
Their dogmas they proclaim;
And, moſt ſophiſtically loud,
Harangue the undiſcerning crowd,
(Morality their theme.)

But HE, who hateth all diſguiſe,
Who ſees with ſcrutinizing eyes,
And penetrates the heart;
To ſuch will ſay, in awful tone,
"Ye brood of vipers, be ye gone,
"And inſtant hence depart!"

Behold, what terror and diſmay
Await that dreadful final day,
When Chriſt with clouds ſhall come!
In vain ſhall theſe to mountains fly,
To ſhun the lightning from his eye,
Or 'ſcape their awful doom.

Conſider this, ye Gnoſtics wiſe,
Who now a Saviour's blood deſpiſe,
And proudly raiſe your horn;
Beware, leſt, feeling all his ire,
Ye wail, and wiſh ye could expire,
Or never had been born.

Ah! think on that blood-thirſty band,
Who call'd down vengeance on their land,

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* 1 Cor. iii, 12.
† Rev. xix, 13.
‡ 2 Pet. ii, 1.—Jude, 4.

And on their children too!*
The ſelf-ſame crime throughout the world
Demands that lightnings ſhould be hurl'd
On Briton, Turk, or Jew.

Awake, ye Britons, now awake!
Behold the nations, how they ſhake;
See Poland drench'd in blood†!
Look all around, and trembling ſtand!
Confeſs, with awe, the Almighty's hand,
And his uplifted rod!

Ah! liſten to the din of war!
The widow's cries and ſad deſpair,
The orphan's ſore diſtreſs!
How vain, alas! the farmer's toil;
The famine rages, and the ſoil
Becomes a wilderneſs!

What tho' a remnant ſtill be found,
Whoſe creed and principles are ſound,
Their conduct moſt ſincere;
What tho' they ſupplicating ſtand,
Imploring God to ſtay his hand,
And ſtill a nation ſpare:

Yet Lot could not prevent the fire,
Which God pour'd down, in vengeful ire,
On Sodom's wicked race;
Yea, Noah could not ſtem the flood,
Nor Daniel ſave the callous brood
Of Jews devoid of grace.

Lo! God is making bare his arm;
Let Infidels now take th' alarm,
And own his ſov'reign ſway;
Let Sciolifts no longer mock,
Or think to ſhun the fatal ſtroke
Of JUSTICE in this day.

Ye fools, in deep proſtration fall,
And lend your ear to Wiſdom's call,
She cries in ev'ry ſtreet,
"Repent, believe, obey the Lord,
"*The winds and ſtorms fulfil his word,*
"The clouds beneath his feet."

No more faſtidiouſly contend,
Becauſe ye cannot comprehend
His great myſterious plan;
Who elſe beſides himſelf could know
Why He was pleas'd to ſtoop ſo low,
To ſave the race of man?

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* Math. xxvii, 25.
† Socinus diffuſed his doctrine chiefly through Poland.

Will ye pretend to mount on high,
And count the ſtars in yonder ſky,
Or fathom the profound* ?
Can ye deſcry the wind that blows,
Define a blade of graſs which grows,
Or pebbles on the ground ?

Shall creatures, impotent and blind,
Preſume to ſearch th' Eternal Mind,
Or cavil at his ways ?
Rather let duſt and aſhes bow,
With ſacred awe, profoundly low,
" And ſilence ſpeak his praiſe !"

THE CATHOLIC QUESTION.

LETTERS TO THE REVEREND DOCTOR TROY, TITULAR ARCHBISHOP OF DUBLIN,

By the Reverend William Hales, D.D., late Profeſſor of the Oriental Languages in the Univerſity of Dublin, and Rector of Killeſandra, in Ireland.

[Continued from page 442.]

SIXTH LETTER.

March 24, 1804.

The eleventh daie of Maie [1532], the Kyng [Henry VIII] ſent for the Spekar again, and twelve of the Common Houſe, having with him eight Lordes, and ſaid unto them :—' Well beloved Subjectes, we thought that the Clergie of our Realm had bene our Subjectes *wholy*, but now we have well perceived, that they be but *halfe* our Subjectes, yea, and *ſcarce* our Subjectes ; for all the Prelates at their Conſecration make an Othe to the Pope cleane contrarie to the Othe that they make to us ; ſo that they ſeme to be *his* Subjectes, and not *ours*. The copie of bothe the Othes, I delyver here to you ; requiryng you to invent ſome ordre, that we bee not thus *deluded* of our Spiritual Subjectes.'—The openying of theſe Othes was one of the occaſions why the Pope, within two yere followyng, loſt all his juriſdiction in Englande."—*Hall's Chronicle*, p. 205.

Rev. Sir,

YOUR Advocate having objected to a former "'text" (thus betraying his tonſure) of Dutch fabrication, as he alledges ; from a wiſh to gratify him, I have here choſen a motto, of Royal Engliſh patent manufacture, ſomewhat longer indeed, but inculcating the ſame doctrine, in ſtill plainer and ſtronger terms than Madame Pompadour ; whoſe authority, however queſtionable in other reſpects, is admiſſible in this, in which ſhe may naturally be preſumed to have only echoed the ſentiments of her paramour, Louis XV ; which I will venture to conclude were in perfect uniſon with theſe of our imperious Defender of the Faith, on a ſubject equally affecting their Royal Prerogatives, though not equally miſchievous in Catholic and Proteſtant Governments. I ſhall proceed now, in continuation, to ſelect.

* Job xi, 7, 8. Eccleſ. viii, 17.

II. *Extract from a Popiſh Prieſt's Oath of Ordination.*

1. Ego N. N. firma fide credo et profiteor, omnia et ſingula quæ continentur in Symbolo Fidei quo ſancta Romana Eccleſia utitur; videlicet, &c.

2. Apoſtolicas et Eccleſiaſticas Traditiones, reliquaſque ejuſdem Eccleſiæ obſervationes et conſtitutiones, firmiſſimè admitto et amplector.

3. Profiteor quoque, ſeptem eſſe vera et proprie Sacramenta Novæ Legis, à Jeſu Chriſto Domino noſtro inſtituta, atque ad ſalutem humani generis, (licet non omnia ſingulis) neceſſaria; ſcilicet, Baptiſmum, Confirmationem, Euchariſtiam, Pœnitentiam, Extremam Unctionem, Ordinem, et Matrimonium, illaque gratiam conferre; et ex his, Baptiſmum, Confirmationem et Ordinem, ſine ſacrilegio reiterari non poſſe: Receptos quoque et approbatos Eccleſiæ Catholicæ Ritus, in ſupradictorum omnium Sacramentorum ſolemni adminiſtratione, recipio et admitto.

4. Profiteor pariter, in Miſſâ offerri Deo verum, proprium et propitiatorium ſacrificium pro vivis et defunctis; atque in ſanctiſſimo Euchariſtiæ ſacramento eſſe verè, realiter et ſubſtantialiter corpus et ſanguinem, una cum anima et divinitate Domini noſtri Jeſu Chriſti; fierique converſionem totius ſubſtantiæ panis in corpus, et totius ſubſtantiæ vini in ſanguinem, quam converſionem Catholica Eccleſia *Tranſubſtantiationem* appellat: Fateor etiam, ſub altera tantum ſpecie, totum atque integrum Chriſtum, verumque Sacrificium, ſumi.

5. Sanctam, Catholicam, et Apoſtolicam Romanam Eccleſiam, omnium Eccleſiam Matrem et Magiſtram agnoſce, Romanoque Pontifici, Beati Petri Apoſtolorum principis ſucceſſori, ac Jeſu Chriſti Vicario, verum obedientiam ſpondeo et Juro.

6. Cætera item omnia à ſacris Canonibus et Œcumenicis Conciliis, ac præcipuè à ſacro ſancta Tridentina Synodo, tradita, definita et declarata, indubitanter recipio atque profiteor: Simulque contraria omnia, atque Hæreſes quaſcunque ab Eccleſia damnatas, rejectas et anathematizatas, ego pariter damno, rejicio, et anathematizo.

7. Hanc veram Catholicam Fidem, *extra quam nemo ſalvus eſſe poteſt*, quam in præterea ſponte profiteor ac ſinceriter teneo, eandem integram et inviolatam uſque ad extremum vitæ ſpiritum, conſtantiſſime, Deo adjuvante, retineri et confiteri, atque à meis Subditis, (vel illis, quorum cura ad me, in munere meo, ſpectabit) teneri, doceri, et prædicari, quantum in me erit, curaturum: Ego idem N. N. ſpondeo, voveo ac juro. Sic me Deus adjuvet, &c.

Tranſlation.

1. I, N. N. with firm faith, believe and profeſs all and ſingular, [the Articles] that are contained in the Symbol of Faith which the Holy Roman Church uſeth; namely, &c.—[Then follows the Nicene Creed.]

2. The Apoſtolical and Eccleſiaſtical Traditions, and all other obſervances and conſtitutions of the ſaid Church, I moſt firmly admit and embrace.

3. I profeſs alſo, that there are ſeven true, and properly [called] Sacraments of the New Law, inſtituted by our Lord Jeſus Chriſt, and *neceſſary to the ſalvation of mankind* (though not all for each); namely, Baptiſm, Confirmation, the Euchariſt, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace; and that of theſe, Baptiſm, Confirmation, and Orders, cannot, without ſacrilege, be repeated: The received and approved Rites of the Catholic Church, [uſed] in the ſolemn adminiſtration of all the aforeſaid Sacraments, I alſo receive and admit.

4. I profeſs likewiſe, that in the Maſs there is offered unto God, a true, proper, and propitiatory ſacrifice for the living and the dead; and that in the moſt Holy Sacrament of the Euchariſt, there exiſts truly, really, and ſubſtantially, the *body* and *blood*, along with the *ſoul* and *divinity* of our Lord Jeſus Chriſt; and that there is made a converſion of the whole ſubſtance of the *bread* into the *body*, and of the whole ſubſtance of the *wine* into the *blood*; which converſion the Catholic Church calls *Tranſubſtantiation*. I confeſs alſo, that under either ſpecies alone, the *whole* and *entire* Chriſt, and true Sacrament, is taken.

5. The Holy, Catholic, and Apoſtolical Roman Church, I acknowledge to be the Mother and Miſtreſs of all Churches; and to the Pope of Rome, Succeſſor of the bleſſed Peter, Prince of the Apoſtles, and Vicar of Jeſus Chriſt, I promiſe and ſwear true obedience.

6. All other things alſo, delivered, defined, and declared by the ſacred Canons, and by the General Councils, and eſpecially by the Sacroſanct Council of Trent, without doubting, I receive and profeſs; and likewiſe, all things contrary thereto, and whatſoever Hereſies have been condemned, rejected, and anathematized by the Church, I equally condemn, reject, and anathematize.

7. This true, Catholic Faith, *out of which no one can be ſafe*, which at preſent I freely profeſs and ſincerely hold; I, the ſaid N. N. do promiſe, vow, and ſwear, that I will moſt conſtantly retain and confeſs, inviolate, with God's help, unto the laſt breath of life; and that, as far as in me lieth, I will be careful that it be held, taught, and preached by my Dependants, or thoſe the care of whom ſhall belong to me, in my function.—So help me God, &c.

Such is the wretched and miſerable ſtate of vaſſalage and ſubjection in which theſe Eccleſiaſtics are held, who in our ſtatute-books are juſtly denominated *Popiſh*, (and their bigotted adherents, *Papiſts*) becauſe they are tied and bound by the moſt ſolemn oaths and obligations, as we have ſeen, to bear true allegiance to the Pope of Rome, not only as the ſpiritual Head of their Church, but alſo as their temporal *Lord* or Sovereign. For what elſe can poſſibly be underſtood by "the Royalties of St. Peter," "the Rights, Honours, Privileges, and Authority," not only "of the Holy Roman Church," but alſo "of *their Lord the Pope* and his ſucceſſors," which theſe Prelates are engaged to preſerve, defend, augment, and promote againſt every man; what, by the "rebels againſt the Lord the Pope and his ſucceſſors," whom equally with "heretics and ſchiſmatics," condemned by their Church, they are, "according to their ability," bound to perſecute and impugn? and what elſe, by "the true obedience" which theſe Prieſts "promiſe and ſwear to the Pope of Rome?" Surely the inference of that jealous monarch Henry VIII, "that they be but half our ſubjectes, yea and ſcarce our ſubjectes; for all the Prelates at their conſecration [and Prieſts at their ordination] take an oath [of allegiance] to the Pope, clene contrarie to the othe that they make to Us, ſo that they ſeme to be his ſubjectes and not ours," muſt neceſſarily alſo be the inference of every other Prince and Government, (eſpecially Proteſtant) who are appriſed of theſe oaths, ſo alarming and unconſtitutional; and they will, or ought, "to invent ſome order, that they be not thus *deluded* of their Spiritual Subjects," for their own peace and the ſecurity of the commonwealth.

But while our Stateſmen and Rulers ſhall be vigilant to counteract ſuch, they ſhould ever be careful to diſcriminate the dangerous Papiſt from the loyal Catholic, who only acknowledges the Pope as Spiritual Head of the Church of Rome, but diſclaims his temporal dominion, or interference in the realm; and "is ready to make every ſacrifice, encounter every danger for the defence of the King and Conſtitution, and for the preſervation of the peace."—Such are the ſentiments (and I am perſuaded the genuine ſentiments) of a reſpectable Nobleman of this deſcription, Lord Fingal, in his intereſting private correſpondence with Lord Redeſdale, the preſent eſtimable Lord Chancellor of Ireland, lately made public; exhibiting on both ſides a finiſhed model of polite and amicable controverſy, which it is devoutly to be wiſhed, but can ſcarcely be hoped, were imitated by their inferiors! Indeed, Lord Fingal proceeds ſo far as to aſſert of the whole body, "that Catholic loyalty and allegiance would oblige every one of that perſuaſion to reſiſt and repel even the Head of the See of Rome, were it poſſible to ſuppoſe that the Uſurper who now diſturbs the peace of the world, could ſend him here with his invading armies!" But would, or could, "his ſuperior *Clergy*" conſcientiouſly ſubſcribe to this, conſiſtently with their oaths and engagements aforeſaid? Might not Dr. Troy "refuſe" and plead theſe "oaths which he has taken, and is determined to obſerve," as incompatible therewith? Might not his advocate "ſcout" this doctrine as "renegade" "againſt Peter's primacy?" ſuppoſing they durſt declare their real ſentiments without incurring the riſk of offending Government, and alienating the Catholic Nobility and Gentry, by declarations ſo revolting and repugnant to their alledged "loyalty and allegiance?" When this Nobleman, therefore, haſtily aſſerts in the ſucceeding ſentence, "My Lord, the doctrine of allegiance is perfectly underſtood and inceſſantly preached by the Catholic Clergy," we apprehend that he has not ſufficiently conſidered nor maturely weighed the nature and tendency of ſuch popopular publications as thoſe of Dr. Huſſey, and his advocates; and if he is poſſeſſed of that candour and fairneſs of mind which may induce him to examine the honeſt evidence here diſplayed, he will aſſuredly make his recantation, and accede to the well-founded argument of his more enlightened correſpondent, which he has left unanſwered and uncontradicted.

"On the contrary, in many inſtances, it appears to me [and who could have better opportunities of correct and authentic information?] that the conduct of ſome high among the prieſthood is calculated to excite in the minds of thoſe under their care, hatred to their Proteſtant fellow ſubjects, and diſloyalty to their Government." "Indeed, it cannot be forgotten, [and I now truſt it cannot, with truth, be denied] that your whole prieſthood acknowledge obedience to one [the Pope] who is the vaſſal of France, who exiſts as a temporal Prince at leaſt only by the permiſſion of France, the avowed enemy of the Government under which we live. Under ſuch circumſtances it cannot be believed, that any honeſt and conſcientious means have been or will be taken by the Prieſts of the Romiſh perſuaſion to make 'the lower orders' of the people compoſing their congregations, loyal ſubjects of the Proteſtant Government of this country *."

CRITO.

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* The original publication (whether licit or illicit) of the private "Correſpondence between the Lord Chancellor of Ireland and the Earl of Fin-

SEVENTH LETTER.

March 29, 1804.

——And oft, though *Wiſdom* wake, *Suſpicion* ſleeps
At Wiſdom's gate, and to *Simplicity*
Reſigns her charge; while *Goodneſs* thinks no ill
Where no ill ſeems. MILTON.

Rev. Sir,

PROCEEDING in his Vindication, your advocate declares, that "Dr. Troy took the Oath of Allegiance immediately on his arrival in Ireland; that he decided thoſe Biſhops that ſcrupled to take it; that for his eminent loyalty he was recommended by Dr. Butler, and made Titular Archbiſhop of Dublin; after he had received the thanks of the then Viceroy, on account of that loyalty."

After aſſertions ſo poſitive, *in verbum ſacerdotis*, I will no longer preſume to doubt or diſpute the facts; while I lament the unkind and ungrateful return "your eminent loyalty" experienced from your own countrymen, Papiſts as well as Proteſtants; for we learn elſewhere—

"He (Dr. Troy) whom you (the Yeoman) charge with [ill] intentions, was charged among us with being the Penſionary of a griping Power; with having *ſold* his authority, in thoſe very Addreſſes you ranſack, to the end of *quenching our public virtue:* and he experienced ſuch *ſlights*, as our ſacred diſcipline had never been wounded by, amidſt the greateſt diſaſters."—Vindic. p. 228.

This indeed is not improbable: Dr. Butler and his Suffragans experienced the ſame ill treatment before, for their eminent loyalty both at home and at Rome, as ſtated in my Fourth Letter. But is it likely in ſuch circumſtances, when Dr. Butler was rather in diſgrace with his Holineſs the late Pope Pius VI, and the Congregation, that his recommendation would have had much weight with them? or that Dr. Troy's eminent loyalty, and diſtinguiſhed favour with the Proteſtant Government, contributed to his promotion? This ſurely requires explanation and reconciliation.

I am ſorry, however, to obſerve, that two facts of a ſuſpicious and alarming nature are aſcertained by this account: 1. That ſome of the moſt intelligent and conſcientious (we muſt preſume) of the Catholic Body, *ſcrupled* to take the Oath of Allegiance; and, 2. That the *public virtue* or *patriotiſm* of Papiſts is ſomewhat diſtinct from, and repugnant to allegiance to the Crown, and attachment to the eſtabliſhed Conſtitution.

He incidentally and ſomewhat pettiſhly remarks, "Pity the Biſhop did not *inform* againſt the dead!" For what offence? (let me aſk, as their advocate). Surely their ſcruples, embarraſſed as they were, cannot be counted criminal; and their conformity afterwards, when they were re-

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gal," beginning with Lord Redeſdale's firſt letter, Auguſt 18, and ending with his laſt, Sept. 6, 1803, will rationally account for the *polemical* nature and tendency of Doctor Troy's laſt Paſtoral Exhortation, publiſhed firſt in the *Hibernian Journal* of October 17th, and again in the *Dublin Evening Poſt* of the following day, October 18th, and publiſhed a third time by his advocate in the Appendix.

moved by Dr. Troy, as you alledge, was equally creditable to him and them. This I conſider as an act of juſtice to both, alike diſdaining to adulate the living with unmerited praiſe, and to depreciate the dead by undeſerved cenſure.

I will alſo allow to your advocate commendation when due, and readily admit, that "among his muddy effuſions there is ſomething worthy of adoption."

Cum fluerit lutulentus, erat quod tollere velles.

And the following manly, liberal, and explicit declarations on his part, are juſtly entitled to my unqualified approbation, and to the attention of his Eccleſiaſtical Brethren. May they tend to remove the ſcruples of the *living!*

1. "By the exiſting laws for the *ſettlement of the Crown* (which laws *we Romaniſts* will defend, as we have ſworn to do), any future Sovereign profeſſing the Popiſh religion, or being reconciled to the See of Rome, is, by the fact, an *abdicating* Prince; the ſubjects are *abſolved* from their allegiance, and the next in right of ſucceſſion ſhall take his place, i. e. the next Proteſtant.—The Oath of Allegiance is unconditional, and includes the promiſe of revealing '*all conſpiracies againſt his Crown and Dignity:*' and did not the King, for himſelf, conſent that his ſubjects ſhould *remove* him if he became a Roman Catholic? Yet I, who believe my own religion the *only true* one, do profeſs, that the Parliament, without recurring to its pretended [and, in Crito's mind, impious expreſſion] '*Omnipotence,*' had the right and power of appoſing [or adjoining] this condition; and that the condition is not an injury to the ſacred teſt of an oath, but a covering [or *proviſo*] to preclude the ill effects of the colliſion above ſtated. *Catholics may rightfully be compelled by a Government to abjure any opinion that is highly dangerous.*"—Vindic. pages 212, 76.

Though I am willing to believe that this argument is ſincere, as it is juſt and equitable, and that it will in time contribute to reform the *public virtue* of his Popiſh brethren, if calmly and diſpaſſionately weighed, yet I cannot afford it the merit of conſiſtency; and am rather apprehenſive that it will not at preſent be admitted as ſoundly orthodox by his brethren of the Old School, who have read and ſtill remember Dr. Burke's pointed and forcible reprobation of the aforeſaid Act of Settlement and Limitation, in his *Hibernia Dominicana*, when animadverting on the heads of a bill for Regiſtering Popiſh Prieſts, in 1756 and 1757:

"Nonne pluſquam abſurdum foret, quod Sacerdos Catholicus, Catholico populo verbum Dei ſcriptum et traditum, ſermone et opere prædicans, eundemque Sacramentis Eccleſiæ paſcens, *juret fidelitatem Regi Georgio, quam diu cultor eſt Religionis heterodoxæ, quam diuque uxorem non habet orthodoxam; ſi vero fidem amplectatur orthodoxam,* (ut anno ſuperiori ipſius fecit gener, Fredericus nempe, Princeps Haſſiæ, vulgo Heſſe-Caſſel) *autve uxorem ducat orthodoxam,* (prout Reges Carolus Primus et Secundus fecere) *eo ipſo, Sacerdos iſte Catholicus abjurare debet Regem cui fidelitatem antea juravit!*—O facinus pluſquam indignum!"

"Would it not be more than abſurd [*i. e.* downright ſinful] that a Catholic Prieſt, in diſcourſe and demeanor, preaching the word of God Scriptural and Traditional to a Catholic people, and feeding them with the ſacraments of the Church, *ſhould ſwear fidelity to King George, ſo long as*

he is profeſſor of a Heterodox Religion; but if he ſhould either embrace the Orthodox Faith, (as did laſt year his ſon-in-law, Frederic Prince of Heſſe-Caſſel,) *or marry an Orthodox wife,* (as did Kings Charles I and II); *then, by the fact, the ſame Catholic Prieſt ought to abjure the King to whom he ſwore fidelity before!* O deed, more than unworthy!" [*i. e.* amounting to abſolute perjury].

"When Doctors differ," ſo diametrically, how ſhall the ignorant and unlearned "lower orders" of "a Catholic people" decide? Will they not be diſpoſed to conſider the former declaration as "renegade;" coming in a queſtionable ſhape from an unauthorized unknown; the latter as Orthodox, from a Titular Biſhop of learning and reſpectability in the See of Oſſory, the accredited Hiſtoriographer of the Dominican Order in Ireland, and ſpeaking his genuine ſentiments without diſguiſe? Would to God! that the Heads of the Roman Catholic Church in Ireland could be induced *formally* to ſanction the former loyal declaration, and thereby contribute moſt effectually to reform the political principles of their flock, and allay the ſuſpicions and quiet the fears of their Proteſtant Brethren; who, until then, can look forward to no *Halcyon* days of laſting and permanent peace and tranquillity for this diſtracted country—but dread every reſpite from war and rebellion, as of ſhort duration, like the treacherous ſtillneſs of the atmoſphere, or the deceitful calmneſs of the ocean, which are the uſual forerunners of the convulſions of an earthquake, or the impetuoſity of a hurricane!

Equally commendable alſo are the following declarations:

2. "It is wicked and impious to aſſert or think, that any *Eccleſiaſtical* Power on Earth (nay, I would add, the whole body of the *Apoſtles*, if now on Earth,) 'have, or ought to have, any right, title, or authority, to depoſe the King's Majeſty,' or to intermeddle in the oaths we have taken." —Vindication, p. 214.

3. "You, Sir, (S. N.) after the Theologian, count over the acts of depoſition, either attempted or brought about by Popes, againſt Kings: and what Catholic, Sir, defends them in Ireland?—As to me, I think ſo highly of the very name and office of a Pope, that I look on any *temporal power* annexed to his See as a great lowering the character: if he become an Uſurper beſide, and a Diſturber of the peace of Chriſtians, he muſt be a great criminal.

"I think, beſides, the time is not far removed, when his temporal power will be as little as mine: and I have ſtrong confidence that, when this ſhall happen, his *true prerogative* will ſhine pure and without droſs, to the common good of Chriſtians. If further humiliation is required to this end, let it come; and if he (the Pope) has inherited the ſpirit of his predeceſſor, (Pius VI) he will not heſitate between paltry titles of periſhable pre-eminence, and the better greatneſs of his Apoſtleſhip, that has nothing equal or ſecond."—Vindication, p. 215.

And the time, I truſt, is not far removed, when the wiſdom and vigilance of the Imperial Parliament will put an end to the *temporal power* of the Pope in this Realm, by reclaiming and reſtoring to the Crown that valuable and important Eccleſiaſtical patronage, which the See of Rome has ſo long, impoliticly and negligently, been permitted to uſurp and hold:—"For *this is the great tie to ſecure the attachment of foreign nations, who would regard the Pope but little, unleſs they could expect ſome favours from*

him ;" as acutely and honeſtly obſerved by a Romiſh German Biſhop, who, in 1763, reſolutely oppoſed the uſurpations of the Papacy, under the fictitious name of *Juſtin Febranius*, in a moſt learned and elaborate Work, *De Statu Eccleſiæ, et legitima poteſtate Romani Pontificis, liber ſingularis, ad reuniendos diſſidentes in Religione Chriſtianos.*

From theſe Extracts, it manifeſtly appears that a conſiderable revolution is working in the minds of the moſt unprejudiced and enlightened members of the Romiſh Church, every where tending to reform the corruptions of her doctrine and the abuſes of her diſcipline, even with the aſſent and conſent of the members themſelves; which, indeed, are ſo glaring and notorious, that (in the language of Lindanus, another reſpectable Romiſh Prelate), *Multum cæcuciat, qui hæc non videt ; et inſanus ſit, qui excuſare conetur.*

" He is very *blind*, that ſees not theſe; but he may be counted *inſane*, that attempts to excuſe them."

CRITO.

EIGHTH LETTER.

Ego autem fidenter dico, quia quiſquis ſe univerſalem Sacerdotem *vocat vel vocan deſiderat, in elatione ſuâ,* Antichriſtum * *præcurrit, quia ſuperbiendo ſe cæteris præponit.*

" But I do confidently ſay, that whoſoever calls himſelf, or deſires to be called, *Catholic Prieſt*, is, in his ſelf-exaltation, *the forerunner of Antichriſt ;* becauſe, by domineering, he ſets himſelf above the reſt." Pope *Gregory* I, Lib. vi, Epiſt. 30.

Rev. Sir,

IN the preceding Letters, I conſidered " the Oaths you have taken and are conſcientiouſly determined to obſerve" (however diſcordant), namely your Oaths of Allegiance to the *Pope* and *King :*— I now proceed to conſider " thoſe other Oaths which you refuſe to take and your conſcience condemns," which we learn from your advocate, and in his libellous language, are, " the *renegade* Oaths againſt *Peter's Primacy* and the *Auguſt Sacrament.*"

The TEST ACT (that other ſacred palladium of our Conſtitution, long may it ſubſiſt, inviolate and inviolable, beſide the Ark of the Covenant, in the ſanctuary of our laws) thus expreſſes the firſt of theſe obnoxious Oaths " againſt *Peter's* (or the Pope's) *Primacy :*"

" *And I do declare, that no foreign Prince, Perſon, Prelate, State, and Potentate, hath or ought to have any juriſdiction, power, ſuperiority, preeminence, or authority, Eccleſiaſtical or Spiritual, within this realm.*"

Our Legiſlature, by this clauſe, evidently intended to counteract that miſchievous and alarming eccleſiaſtical juriſdiction, and ſpiritual preeminence, primacy, or ſupremacy, long claimed and uſurped over the other originally independent Churches and Prelates of Europe, by the See and Pope of Rome ; at length formally avowed and ſolemnly preſcribed in the final ſettlement of the conſtitution of the Romiſh Church, by the laſt

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* This alludes to *Iſaiah's* celebrated deſcription of the pride and fall of *Lucifer*, Iſa. xiv, 13-14.

general (Popiſh) Council of *Trent* *, convened againſt Heretics, Dec. 1545, in the *profeſſion of faith* attached to the *Nicene Creed*, uſually called that of Pope *Pius* IV, becauſe he dictated and ſanctioned the decrees of that ſervile Council; declaring "that *the Roman Church* is *Catholic* (or univerſal), *the Mother* and *Miſtreſs* of all Churches:" and that "the Pope is ſucceſſor of the bleſſed *Peter*, Prince of the Apoſtles, and *Vicar* of JESUS CHRIST:" and *Pius* IV, by his bull, dated Nov. 13, 1564, the year after the Council was diſſolved, enjoined "all Catholics under pain of *anathema* to *believe and profeſs all the articles thereof*,"—(compriſed in the Oath of a *Popiſh Prieſt* at ordination); and in the plenitude of his pride and arrogance, ſtyled himſelf "the *Father* and *Maſter* of all Chriſtians!"

Theſe extravagant pretenſions and titles were rejected by our Fathers of the *Reformation*, and their ſucceſſors of the *Revolution*, as unconſtitutional, unſcriptural, and antichriſtian; dangerous to the State, and ſubverſive of true religion: and ſorry am I to be under the neceſſity of reviving the *Popiſh Controverſy*, and of retracing thoſe principles on which our forefathers *proteſted* againſt the errors of the Church of Rome, and *ſeceded* from her communion; in conſequence of the indiſcreet zeal of her partizans, at the preſent day; who ought rather to have wiſhed, by a prudent ſilence, to draw the veil of oblivion over theſe long refuted pretenſions, than to have provoked a diſcuſſion that can only end in their own diſgrace and confuſion. For,

1. The Church of Rome was not the *Mother* and *Miſtreſs* of all Churches.

The *Mother Church* of Chriſtendom was unqueſtionably the Church of *Jeruſalem*, founded on the day of Pentecoſt, by the Apoſtles, Acts ii, 42—47; and viii, 1. Of this See, the Apoſtle *James* the leſs, commonly called our *Lord's Brother* (in reality his couſin german), was the firſt Biſhop, according to Eccleſiaſtical Hiſtory. He it was, who preſided in the firſt General Council held at *Jeruſalem*, for exempting the Gentile converts from the yoke of circumciſion, Acts xv, 4—29. And *Paul*, reciting "the pillars of the church," gives the precedence to "*James*," above "*Cephas*" (or *Peter*) and "*John*," Gal. ii, 9.

The next in order of time, was the Church of *Antioch*, the capital of Syria, "where the diſciples were firſt called *Chriſtians*," Acts ii, 26. Of this See, *Peter* was the firſt Biſhop, according to Eccleſiaſtical Hiſtory. And *Chryſoſtom* thus glories in its founder.

"For this alſo is one prerogative of *(Antioch)* our city, that we had at firſt the Chief of the Apoſtles for our maſter. For it was meet, that the place firſt honoured with the name of *Chriſtians* ſhould have the Chief of the Apoſtles for its paſtor. But though we had him for our maſter, awhile, we did not detain him unto the end, but reſigned him to the imperial city of *Rome*."

The See of Rome, therefore, (even admitting that it was founded by *Peter*) can only claim the third rank, as founded later than *Antioch*, the head of the *Gentile* Church.

2. *Peter* was not prince or chief of the Apoſtles, in point of any ſpiritual pre-eminence or eccleſiaſtical juriſdiction.

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* See a fuller account of the proceedings of this degenerate Council, in the 10th Letter; whoſe members "went thither *Biſhops*, but returned *Vicars*," according to the ſarcaſtic obſervation of *Philip* II, for betraying the rights of their Sees to the Pope.

Peter indeed had unqueſtionably a precedence of order or rank among the Apoſtles, and is firſt mentioned in the liſt, Matt. x, 2; Mark iii, 16; Luke vi, 13; &c. either on account of his early call, John i, 42, or of his ſeniority, or of the forwardneſs of his zeal, which uſually made him chief ſpokeſman in the name of the reſt; as in the remarkable caſe of that noble confeſſion of faith, "*Thou art* THE CHRIST, THE SON of THE LIVING GOD," Matt. xvi, 15—16. For this, our Lord pronounced him "*bleſſed;*" ſurnamed him "*Peter;*" and declared, "*On this rock* will I build my Church," &c. The rock (πετρᾳ) here meant, was neither "*Peter*" (Πετρος) with the Popiſh Commentators; nor "his confeſſion," with ſome Proteſtants; but "CHRIST" himſelf, according to the moſt judicious expoſitors: who was repeatedly ſo ſtyled in the Old and New Teſtament; "Who is *God*, ſave the Lord? or who is *the Rock*, ſave our God?" Pſ. xviii, 32. "*The rock* of our ſalvation," Deut. xxxii, 15, "*the rock* of ages," Iſa. xxvi, 4, and that "*Rock* was CHRIST;" 1 Cor. x, 4; "JESUS CHRIST, the *ſame*, yeſterday, and to day, and for ever," Heb. xiii, 8. "For *other foundation* can no man lay, but that which is laid, even JESUS CHRIST," 1 Cor. iii, 11. The Church is built upon Chriſt by faith, as "*a houſe upon a rock*," Matt. vii, 24. And our Lord's figurative expreſſion, "upon *this rock* will I build my Church," &c. is ſimilar to his foregoing declaration, "deſtroy *this temple*," &c. John ii, 19, meaning "the *temple* of his body," John ii, 21, to which he might have ſignificantly pointed in both caſes.

In a ſecondary and ſubordinate ſenſe, indeed, the Church of God is ſaid to be "built upon *the foundation* of the *Apoſtles* and Prophets, JESUS CHRIST himſelf being the chief *corner Stone*," Epheſ. ii, 20: for *Peter* and "*Paul* planted, *Apollos* watered, but GOD only gave the increaſe," 1 Cor. iii, 6. And the high privileges of the *keys of heaven*, and of *binding and looſing*, &c. granted to *Peter*, Matt. xvi, 19, were not granted to him excluſively, but communicated alike to all the Apoſtles, Matt. xviii, 18.

It is truly remarkable, that the ſame *Peter*, thus pronounced "*bleſſed*," for the forwardneſs of his zeal, and his noble confeſſion of faith, was ſhortly after branded by our Lord with the epithet of "*Satan*," (or adverſary) and declared to be "*an offence* to him;" for his worldly mindedneſs, in reprobating our Lord's approaching ſufferings, Matt. xvi, 22—23. And his ſelf-confidence and preſumption afterwards, his unworthy denial of his Maſter, repeatedly, and with oaths and execrations, are all humiliating circumſtances of frailty and fallibility, unbecoming the laſt of the Apoſtles.

That *Peter* poſſeſſed no ſpiritual primacy among the Apoſtles is evident, from the juſt cenſure he incurred from *Paul*, the laſt of the Apoſtles in point of time; who "withſtood *Peter* to his face," even in his own city of *Antioch*, "becauſe he was to be blamed" for wiſhing again to impoſe the yoke of circumciſion on the *Gentile* converts, through a baſe compliance with the *judaizing* teachers; contrary to the decree of the firſt General Council of Jeruſalem, Gal. ii, 11—14.

All the Apoſtles had their ſeparate departments allotted to them by the HOLY GHOST; to *Peter* was committed "*the Apoſtleſhip of the circumciſion*" or *Jewiſh* converts; to *Paul* "of *the Gentiles*," Gal. ii, 8. Rom. xi, 13. The miſſion of *Peter* was chiefly confined to the eaſtern provinces of the Roman empire, *Pontus*, *Galatia*, *Cappadocia*, *Aſia Minor*, and *Bithynia*, where he planted churches, and to whom he addreſſed his general Epiſtles,

as to the *Jewiſh* converts of "*the diſperſion,*" 1 Pet. i, 1. And it is truly remarkable, that this great Apoſtle, "after his own converſion," Luke xxii, 32, modeſtly diſclaims any ſuperiority over "*the Elders*" of theſe churches, ſtyling himſelf a "*fellow-elder,*" and exhorting them *to guide the flock of God* among them, not as *lording it* over (GOD's) heritage, but becoming *patterns* to the flock, [in humility and lowly mindedneſs] 1 Pet. v, 1—3; thus evidently alluding to our Lord's injunction to himſelf, "*Guide my ſheep,*" John xxi, 16; and to his foregoing exhortation to the diſciples in general, "Ye know that they who appear to rule the Gentiles, *lord it* over them, and their great men *exerciſe authority* over them; but it ſhall not be ſo among you; but whoſoever wiſhes to become *great* among you, ſhall be your *miniſter;* and whoſoever wiſhes to become your *chief*, ſhall be *ſervant of all,*" Mark x, 42—44.

Hence, out of an affected humility, the early Popes, following *Gregory* the Great, aſſumed the lowly title of "*Vicarius Jeſu Chriſti;*" the word *Vicarius* originally ſignifying *ſervus ſervorum*, "a ſervant of ſervants;" in which ſenſe it is uſed by the claſſic authors:

> Sive *Vicarius* eſt qui *ſervo paret;* uti mos
> Veſter Ait———
> "Whether he be a *Vicar*, who *obeys a ſervant*,
> According to your uſual phraſe."———
>
> Hor. Sat. II, 7, 79.

> *Eſſe ſat eſt* SERVUM, *jam nolo* VICARIUS *eſſe!*
> "It is enough to be a *ſervant*, I deſire not to be a *Vicar!*"
>
> Martial Epig. II, 18.

But in proceſs of time, by a ſtrange perverſion of the original meaning of the word, *Vicarius*, came to be underſtood by the adulators of the See of Rome, in the oppoſite ſenſe of a "vicegerent" or "deputy." And thus, by an ominous fatality, the title *Vicar of Chriſt*, moſt unwittingly, and in diſgrace of the boaſted infallibility of the Roman Pontiffs, became the exact rendering of the obnoxious term, Αντιχριστος, "*Antichriſt:*" the Greek prepoſition αντι, in compoſition, frequently ſignifying *pro, vice,* "*for, inſtead of,*" as Αντιβασιλευς, *Pro-rex:* Ανθυπατος, a "*Pro-conſul,*" or "deputy Conſul;" Αντιλυτρον, "*a counter-ranſom,*" Αντιτυπον, an "*antitype,*" &c. And conſequently, the term "*Antichriſt*" ſignifies one who aſſumes the authority of Chriſt, a "*falſe Chriſt;*" in which ſenſe *Antichriſt* is plainly uſed by *John*, 1 Epiſt. ii, 18, compared with Matt. xxiv, 5—24; and alſo by *Lactantius*:—Hic eſt autem, qui appellatur *Antichriſtus;* ſed *ſe* ipſe *Chriſtum mentietur*, et contra verum dimicabit. "This is he, who is called *Antichriſt;* but he ſhall *feign himſelf to be Chriſt*, and ſhall *fight againſt the truth*"—[as foretold by Daniel, vii, 25; xi, 36—39; and by *Paul*, 2 Theſſ. ii, 3—4]—at once the *Vicar of Chriſt* and *the Adverſary of Chriſt;* than which a ſhorter and fuller character of the Papal Antichriſt could not be drawn even by a Proteſtant of the preſent day, than by this early father of the primitive church. And thus, by a ſingular circumſtance, *Gregory the Great* became himſelf the "*forerunner of Antichriſt,*" by aſſuming the inauſpicious title of *Vicarius Chriſti*, perverted by his ſucceſſors into the name of blaſphemy, when, in his letter of complaint to the Emperor *Mauritius*, whence the motto is taken, he ſo ſtrongly reprobated *John* the Patriarch of Conſtantinople, for aſſuming the arro-

gant title of *Œcumenicus*, or "*Catholic Prieſt*," conferred on him by the Council of *Conſtantinople*, A.D. 588.

"This fooliſh and arrogant title," as it is termed by Gregory in his celebrated Letter of Expoſtulation to John himſelf, written A.D. 595, (and which is publiſhed moſt correctly in the earlieſt editions of Gregory the Great's works, either the *Baſil*, 1564, or the *Antwerp*, 1615, Epiſt. lib. IV, 38) was ſoon after conferred on his ſucceſſor *Boniface* III, A.D. 606, by the uſurper *Phocas*, who murdered the Emperor *Mauritius*, and has been retained ever ſince, along with the other names of blaſphemy, *Papa*, ſignifying "*Father*," "*Maſter*," and "*Lord*," in direct oppoſition to our Lord, in his exhortation to his diſciples: "Be not ye called *Rabbi;* for one is your *Maſter*, even CHRIST, and all ye are *brethren:* and call no man upon earth your *father*, for one is your *Father in heaven;* neither be ye called *maſters*, for one is your *Maſter*, even CHRIST." Matt. xxiii, 8—10.

Paul alſo in his Epiſtle to the Romans, the chief of the Churches within his province or juriſdiction, thus emphatically warns the Chriſtians, of that great capital of the Roman empire, againſt *pride*, the ſin that was moſt likely to beſet them: "I ſay, through the grace of God given to me, unto every one that is among you, not *to think of himſelf more highly than he ought to think*, but *to think ſoberly*, accordingly as God hath dealt to every man, a meaſure of faith." And he enforces this by an argument drawn from the nature and unity of the Chriſtian Church: "For as in one body we have many members, but all the members have not the ſame function; even ſo, we *the many* are *one body in Chriſt*, and every one ſingly, members of each other," Rom. xii, 3—5.

The fineſt and moſt comprehenſive deſcription of the *Holy Catholic Church* I have any where ſeen, is furniſhed by Pope Gregory the Great, in the following extract from his valuable Letter to *John* aforeſaid.

"Certainly *Peter* the Apoſtle is the firſt member of the *Holy* and *Catholic Church*. *Paul*, *Andrew*, *John* [&c.], what elſe are they than heads of particular congregations? And, yet, all are members of the Church under one head. And to comprize the whole within a ſhort compaſs of expreſſion, *the Saints before the law, the Saints under the law, the Saints under grace, all theſe, compoſing the body of the Lord, are appointed among the members of the Church:* But none of theſe ever wiſhed to call himſelf *Catholic**."

Admitting that *Peter* came to Rome in *Nero*'s reign, according to *Lactantius*, and that he was a joint founder of that Church, with *Paul*, and that they both ſuffered martyrdom together, in the firſt perſecution raiſed by *Nero* againſt the Chriſtians, and that *Peter*'s Epiſcopate laſted two years, according to *Nicephorus;* ſmall reaſon have the Romaniſts to boaſt

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* Certè *Petrus* Apoſtolus, primum membrium Sanctæ et Univerſalis Eccleſiæ eſt. *Paulus, Andreas, Johannes*, quid aliud quam ſingularium plebium ſunt capita? Et tamen ſub uno capite omnes ſunt membra Eccleſiæ. Atque ut cuncta brevi cingulo locutionis aſtringam, *Sancti ante legem, Sancti ſub lege, Sancti ſub gratia, omnes hi, perficientes corpus Domini, in membris ſunt Eccleſiæ conſtituti:* Et nemo ſe unquam *univerſalum* vocare voluit.

of this Chief of the Apoſtles, as their founder or firſt biſhop, or to glory in "*Peter's primacy*," if this Apoſtle wrote his general Epiſtles from *Rome*, under the myſtical title of *Babylon*; according to the opinion of the early Fathers, *Origen*, *Jerom*, *Euſebius*, *Chryſoſtom*, *Bede*, &c. by the principal Proteſtant divines, *Grotius*, *Eſtius*, *Valerius*, *Whitby*, *Pyle*, &c. and by all the learned writers of the Romiſh Church; and conſequently firſt branded this capital city with that opprobrious appellation, afterwards more diſtinctly unfolded in the *Apocalypſe*.—"Myſtery: *Babylon* the great, the *Mother* of Harlots, and of the Abominations of the Earth," Rev. xvii, 5. Here we recogniſe the aſſumed title of *the Mother* of all Churches, who imitate her idolatries and corruptions; and it is further remarkable, that the ominous title "*myſtery*" was unwittingly inſcribed on the front of the Papal mitre, until it was obſerved and cenſured by ſome of the early reformers.

3. The arrogant claims and pretenſions of the See and Pope of Rome were early and ſtrenuouſly reſiſted by the firſt four General Councils.

The firſt General Council of *Nice*, held A.D. 325, ordained, that the *ancient cuſtom* ſhould be obſerved which gave juriſdiction to the Biſhop of *Alexandria* over all the provinces of *Egypt*, *Libya*, and *Pentapolis*; "becauſe," ſays the ſixth Canon, "the Biſhop of Rome has the like power over all the *ſuburbicary* regions;" namely, the lower parts of *Italy*, *Sardinia*, and *Corſica*.

The ſecond, held at *Conſtantinople*, A.D. 381, allowed to *Rome* the firſt rank or precedence of order, as to ſit firſt, vote firſt, in the General Councils, on account of its ancient imperial dignity; but allotted the next to *Conſtantinople*, as the preſent ſeat of empire. This Council expreſsly prohibited appeals to Rome from the other dioceſes.

The fourth General Council of Chalcedon, A.D. 451, reckoned the greateſt of all Councils, conſiſting of no leſs than ſix hundred and thirty Biſhops, decreed that the See of New Rome (or Conſtantinople) ſhould have equal privileges with the See of Old Rome.

Afterwards, when the *Italian* Biſhops revolted, and diſclaimed the juriſdiction of Pope *Pelagius*, for endeavouring to impoſe on them the decrees of the Council of *Conſtantinople*, to pleaſe the Emperor Juſtinian; and when the *French* Biſhops alſo diſapproved of his proceedings, charged him with heterodoxy, and proceeded to hold a Council at *Paris*, under their King *Childebert*, A.D. 557, without conſulting his Holineſs, *Pelagius*, not daring to offend the French monarch, inſtead of anathematizing their proceedings, wrote a moſt ſubmiſſive letter to him, confeſſing the ſupremacy of kings above popes.

"How anxiouſly and earneſtly ſhould *we* ſtrive, for the purpoſe of removing the ſcandal of ſuſpicion, to furniſh unto *Kings* the duty of our confeſſion [of allegiance]; *to whom the Holy Scriptures command even us to be ſubject.**"

And that "*Lay-ſupremacy*," which Iriſh Eccleſiaſtics now ſo conſcientiouſly "*deprecate*," was acknowledged by Gregory the Great, both Pope

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* Quanto nobis ſtudis ac labore ſatagendum eſt, ut, pro auferendo ſuſpicionis ſcandalo, obſequium confeſſionis noſtræ *regibus* miniſtremus; quibus *nos etiam ſubditos eſſe, ſanctæ ſcripturæ præcipiunt.*

and Saint, in his humble ſubmiſſion to a decree of the Emperor *Mauritius*, which trenched not a little on the aſſumed privileges of the Church; prohibiting *ſoldiers* from being admitted into clerical orders before the expiration of the term of military ſervice for which they had been enliſted.

The early hiſtory of England furniſhes numerous inſtances of the ſpirited reſiſtance of our Kings and their Parliaments to the encroachments of the Papal juriſdiction. We have ſeen the patronage of the benefices of the Church of England reclaimed by the Crown in *Wickliffe's* time; and a moſt curious inſtance occurs of the Engliſh Parliament undertaking to *legitimate* a Pope, in the perſon of *Urban* VI, whoſe intereſt they eſpouſed in the famous Papal ſchiſm, by an act paſſed in the ſecond year of *Richard* II, in 1378, in oppoſition to Pope Clement VII, who was ſupported by the French intereſt. The act is not in the Statute-book; but it is upon the Rolls, and a copy of it, in the original French, is given by Archdeacon *Blackburne*, in his valuable *Conſiderations on the Popiſh Controverſy*, p. 250, ſecond edition; and in Engliſh, as follows:

"Foraſmuch as our Lord the King hath underſtood, as well by certain *letters patent* lately come from certain *Cardinals*, *rebels* againſt an holy Father *Urban* at this time Pope, as otherwiſe by common fame, that diviſion and diſcord have ariſen between our ſaid holy Father and the ſaid Cardinals, who labour with all their might to *depoſe* our ſaid holy Father from the eſtate of Pope, and to provoke and ſtir up againſt him kings, princes, and Chriſtian people, by their own *mere* ſuggeſtions, to the great peril of their ſouls, and ſetting an evil example to others; Our ſaid Lord the King cauſed the ſaid letters to be ſhewn to the Prelates, Lords, and other grandees and ſages of his kingdom, being at the ſaid Parliament: and the letters aforeſaid having been ſeen and underſtood, and mature deliberation had upon the matter, it was by the ſaid prelates declared, and for many great and notable reaſons then ſhewn in full Parliament, as well from the contents of the letters as otherwiſe, that *the ſaid Urban was duly elected Pope*, and ſo *is* and *ought to be true Pope*, and, *as Pope and Head of Holy Church, he ought to be received and obeyed; and to do this, agree all the Prelates, Lords, and Commons, in the Parliament aforeſaid.*

"And moreover it is agreed, that all the benefices and other poſſeſſions which the ſaid *rebellious Cardinals*, and all others their coadjutors, fautors, adherents, and any other enemies of our ſaid Lord the King and of his kingdom, have within the *juriſdiction* of our ſaid Lord the King, *ſhall be ſeized into the hands of the ſame our Lord the King;* and that our Lord the King ſhall be *accountable* for the fruits and profits of the ſame benefits and poſſeſſions, ſo long as they ſhall remain in his hands for the cauſe aforeſaid.

"And furthermore it is enacted, that if any liege man of the King, or any other within his juriſdiction, ſhall purchaſe any proviſion, benefice, or any other grace, of any perſon by the name of Pope, ſave of our ſaid holy Father *Urban*, or ſhall yield obedience to any other perſon or Pope, *he ſhall be put out of the protection of our Lord the King, and his goods and chattels ſeized, as forfeited.*"

CRITO.

[*To be continued.*]

TO THE EDITOR.

THE GHOST OF WILLIAM CHAMPITT TO MR. KEOGH's SPEECH.

Sir,

BE not alarmed at my ſignature, nor at an epiſtle coming by an inviſible hand, and from a ſupernatural being. I was inhumanly murdered by the rebels of 1798, and ſince that ſeparation from my mortal body I view all things with an eye enlightened far above what knowledge I poſſeſſed in the humble ſtate of life I enjoyed on earth. I have read the debate at a late Catholic Meeting, and in the 9th page found the following aſſertion :—" That at Enniſcorthy it is become a ſettled cuſtom to ſound a ſolemn toll upon the death of a Proteſtant, whereas the *bells* ring out a merry peal when a Catholic has given up the ghoſt."

My father, mother, and brother, have ſucceſſively filled the office of ſexton in the church of Enniſcorthy for upwards of forty years. In the cruel rebellion of 1798, the church of that town was made a total wreck ; the bell, organ, bible, prayer-books, &c. were deſtroyed ; the pulpit, pews, and chancel demoliſhed ; and forges for the fabrication of pikes for the rebel army erected in this ancient houſe of divine worſhip. Since that period, the Proteſtants of the pariſh have been compelled to reſort to the Market-houſe to perform their devotion ; and a ſmall market bell has tolled to give notice of the time for aſſembling themſelves together, which, from its ſize, is incapable of ſounding out a ſolemn peal. It is only within theſe laſt ſix months that the church has been opened for divine ſervice, and the rebuilding of it completed. Is it not then moſt amazing how *bells* can toll for the dead, where no bell has been for nine years paſt, unleſs they are conveyed and rung by ſome inviſible ſpirit like myſelf ? But, as Mr. Keogh ſays in his ſpeech that he had this information from a Mr. Young, I muſt ſuppoſe him to be the agent of the Earl of Portſmouth, who comes over twice a year to receive his Lordſhip's rents ; and who, being a native of England, and reſident in London, can know but little of the cuſtoms and ſuperſtitions of the Iriſh ; and, like moſt of his countrymen, eaſily led into errors with reſpect to that people. But, although he may be ignorant of thoſe things, I cannot ſuſpect Mr. Keogh to be ſo too. For ſuppoſing the market-bell of Enniſcorthy, for want of any other, to toll for the death of a pariſhioner, it is a well-known cuſtom in many parts of this country for the bell to toll in a different manner on the death of a Proteſtant from that of a Papiſt ; not from any intent of ſavage merriment or deriſion, as Mr. Keogh wiſhes to inſinuate, but for the old eſtabliſhed purpoſe, that all neighbouring Catholics may know when one of their own communion has departed this life, that they may offer up their prayers for the benefit of his ſoul ; a ceremony never practiſed by them at the death or funeral of a Proteſtant.

I think it requiſite to ſtate theſe circumſtances in oppoſition to Mr. K.'s bold aſſertion, which ſeems evidently deſigned to impoſe on one part of his hearers, and to irritate the other ; and to inform that gentleman, that I am determined to haunt him, if he perſeveres in inſulting the Proteſtants of the County Wexford. They ſuffered ſufficiently nine years ago, from the pikes of their enemies, without the tongue of Mr. K. to wound them

in the eſtimation of their fellow-ſubjects, and when even their murderers have been forgiven, I would adviſe him to let all animoſities remain at reſt.

I am, Sir, your devoted ſervant,

GHOST OF WILLIAM CHAMPITT.

Dated from Vinegar Hill, near Enniſcorthy.

REMARKS ON SHAKSPEARE AND HIS COMMENTATORS.

MIDSUMMER NIGHT'S DREAM.

ACT 1, S. 1. *Die the death.*] Steevens, in his note on theſe words, in *Meaſure for Meaſure*, juſtly obſerves, "the phraſe is taken from Scripture," and refers us to a note on the preſent paſſage, in which, however, that obſervation does not appear, at leaſt in the edition of 1803. Happy is it for Mr. Malone that he did not commit ſuch a blunder: if he had, how Steevens would have triumphed! Mr. Tyrrwhitt does not think the phraſe "either of *legal* or *ſcriptural* origin." It was enacted by the SUPREME LEGISLATOR, as recorded in *Scripture*, "He that curſeth father or mother, let him *die the death.*" Matt. xv, 4. That "the death," in other paſſages adduced by Mr. Tyrrwhitt, was "a miſtaken tranſlation of the French *La Mort*, I think very probable; and the following paſſages will confirm his opinion no leſs than my own: Judges v. 18. Acts xxii, 4. Rev. vii, 12. Let it be remembered, alſo, that *very many* of the poſitive declarations of the penalty of death, to be met with in the Old Teſtament, are expreſſed in the original exactly in this phraſe. Take a ſingle inſtance in the primary denunciation of death on our firſt parents:—"In the day that thou eateſt thereof," מות תמות—θανατῳ αποθανεισθε. Comp. Matt. xv, 4, in the original. This paſſage of Geneſis ii, 17, is, in the Bible of 1591, rendered, "thou ſhalt *die the death.*" See alſo in the ſame edition, 1 Sam. xiv, 39, 34.

Act 1, p. 328. *Demetrius loves your fair.*] "Fair is again uſed as a ſubſtantive in" Beaumont and Fletcher's *A King, and No King*: Act 1, S. 1.—"Had ſhe ſo tempting *fair.*"

Act 4, S. 1. *Rock the ground.*] Parnell, who, in his Fairy Tale, certainly kept this play in his eye, took from hence, perhaps, this expreſſion, when he wrote, "a trembling *rocks the ground.*"

Act 4, p. 448. *Sad.*] After Blackſtone's note—There is alſo a ſtatute, A. D. 1552, Edw. VI, entitled, "An act for the true making of woollen cloth," which, among other colours of cloths, enumerates "orange-tauny, ruſſet, marble-gray, *ſad*, new colour, &c.

Act 5, S. 1, p. 480. *When lion rough.*] The omiſſion of the article before a ſubſtantive was very common in the time of our author. See the inſtances adduced by Mr. Malone in his note on *Meaſure for Meaſure*, Act 2, S. 4, p. 268. So likewiſe in Preſton's *Cambiſes*, "*But lion* did the whelp convince," "But faithful love was more *in dog.*" And as Shakſpeare undoubtedly meant to ridicule this "lamentable tragedy mixed ful of pleaſant mirth," it is not improbable that he here omitted the article in mockery of a ſimilar ellipſis, which occurs half a dozen times in every page of that delectable performance.

MERRY WIVES OF WINDSOR.

Act 1, p. 32. *A maſter of fence.*] Mr. Steevens's entertaining note on

this phraſe might receive, if it were neceſſary, additional illuſtration from the parody, if I may ſo call it, of the pomp and parade in taking a degree in the "Noble Science of Defence," given by Ben Jonſon in his *Cynthia's Revels*, Act 4, S. 5. "*Here is a gentleman, my* SCHOLAR, *whom (for ſome private reaſons me ſpecially moving) I am covetous to gratifie with title of* MASTER, *in the* NOBLE AND SUBTILE SCIENCE *of courtſhip; for which grace he ſhall this night in court, and in the long gallery, hold his publick* ACT, *by open challenge to all* MASTERS *of the myſtery whatſoever, to play at the four choice and principal* WEAPONS *thereof.*"—Again, in Act 6, S. 2, we have the terms of fencing applied: "But then, you have your *paſſages* and *imbroccata's* in courtſhip." "You give him the *reverſe* ſtroke." In the following ſcene we have the challenge: "*Be it known to all that profeſs courtſhip, by theſe preſents—that we—Maſter of the noble and ſubtil Science of Courtſhip, do give leave and licenſe to our* Provoſt, *to play his* Maſter's Prize, *againſt all Maſters whatſoever in this ſubtile myſtery, at theſe four, the choice and moſt cunning weapons,*" &c. The whole ſcene is, without doubt, in ridicule of the forms of the fencing ſchools. Sir R. Steele has conſigned to immortality the challenge of one of the maſters in this "noble ſcience," and his "opponent's" anſwer. *Spectator*, 436.

Act 1, p. 42. Steevens's note on *Humor.*] A ſimilar affectation prevails in the *Merry Devil of Edmonton*, once falſely aſcribed to Shakſpeare. *Sir John*'s phraſe is "Graſs and hay—we are all mortal—let's live till we die, and be merry, and there's an end."

Act 1, S. 4. *What, the good-jer!*] Mr. Malone's remark is quite correct. In Ruggle's *Ignoramus*, Act 4, S. 7, we find the phraſe tranſlated (Oſcè & Volſcè) *Bonus annus de te.* Mr. Hawkins completely miſunderſtood the meaning, and his *ſapient* note is nihil ad *rem.* Ignoramus's imprecation is neither more nor leſs than "P— on you," a common and not "ironical compliment" in the comedies of that time.

Act 2, S. 1, p. 63. When I read, in the note, Sir H. Spelman's epigram, I at firſt thought it had been erroneouſly tranſcribed, till I compared it with his gloſſary. Had the worthy Knight forgotten "his *kies*, his *kæs*, and his *kods*," that he made the penultima of "prorepit" ſhort? Perhaps it was originally a typographical error inſtead of "prorepit hic;" or it might have been "Interea e caulis ſe hic *proripit*," alluding either to their *ſneaking* or to their *ſwaggering.*

Act 2, S. 2, p. 86. *You wot of.*] To *wot*, for, to *know*, is of very frequent occurrence throughout the Bible. Thus Gen. xxxix, 8, "My maſter *wotteth* not what is with me in the houſe." Rom. xi, 2, "*Wot* ye not what the ſcripture ſaith."

Act 2, S. 2, p. 87. *Frampold.*] Ray's definition of this word may be confirmed from Ben Jonſon's *Tale of a Tub*, Act 4, S. 4, where, after *Hilts* has been *ſcolding and grumbling*, *Tub* ſays—*Nay, Hilts, I pray they grow not* fram-pull *now.*—And in his New Inn, he deſcribes the Lord *Frampull* as given over to *peccant humors*, and *cock-brain'd.*

Act 2, S. 2, p. 91. *And hath ſent your worſhip a morning's draught of ſack.*] So in the *London Prodigal*, injuriouſly attributed to Shakſpeare, "Sir, here is one that hath *ſent you a pottle of Rheniſh wine*, brewed with roſe-water——To me?—No, Sir, to the Knight, *and deſires his more acquaintance.*"

Act 3, S. 3. *Eyas muſket.*] Warburton's note—So in *the Devil is an*

aſs, Act 1, S. 6. "Thou art a *niaiſe*," where we are "edified by the margent," which tells us that "*A* niaiſe *is a young hawk tane crying out of the neſt.*"

Act 3, S. 3, p. 140. Steevens's note—Surely here "*the raven chides blackneſs.*" For one who ſeems to have taken delight in raking together all the filth and obſcenity that he could collect; who is anxious to excite an impure idea where it would not otherwiſe have ſuggeſted itſelf (ſee his ſecond note, p. 81, of the Tempeſt); who, under a fictitious name, has ſhowered down ſuch "*a tempeſt of provocation*," to ſneer at poor Theobald for ſo comparatively venial an offence—"*it is affectations!*"

Act 4, S. 1. *Maſter Slender is* let *the boys leave to play.*] I ſhould wiſh to read, *is* get *the boys*, &c. i. e. *has begged a holiday for them*, as it does not appear that Slender was the ſchool-maſter.

Act 4, S. 1. *Sprag.*] This word, as Steevens obſerves, is ſtill uſed to ſignify *alert* and *lively*. I have a nurſery-maid from Glouceſterſhire, who, one day, when my young child was very *lively*, told me he was quite *ſprack*.

Act 4, S. 3, p. 178. *To pinch.*] "I ſhall add" another "inſtance, to ſhew that this uſe of the prepoſition *to* was not entirely antiquated in the time of our author. So in" Judges ix, 53—"And a certain woman caſt a piece of a milſtone upon Abimelech's head, and all *to brake* his ſkull."

Act 4, S. 5, p. 187. *And ſo they ſhall be both beſtowed.*] I imagine that *beſtowed* does not here ſignify *made a preſent of*, or *given away*, but rather *got rid of*, *packed off*. To *beſtow*, to *intreat*, in our author's time ſignified no more frequently than to *ſtow*, to *treat*. So 2 Kings v, 24. "And when he came to the tower, he took them from their hand, and *beſtowed* them in the houſe."

TEMPEST.

P. 116. *And with a* quaint device *the banquet vaniſhes.*] Steevens's note on this paſſage may be confirmed by an extract from the "*Antiquary.*" See Dodſley's Old Plays, 1780, vol. X, p. 78. "And in the middle of the table to have an artificial hen, made of puff-paſte, with her wings diſplay'd, ſitting upon eggs compos'd of the ſame materials; where, in each of them, ſhall be incloſed a fat nightingale, well ſeaſoned with pepper and ambergreaſe. So then will I add one invention more of my own: *for I will have all theſe deſcend from the top of my roof in a throne*, as you ſee Cupid or Mercury in a play." S.

ON RELIGIOUS INDIFFERENCE.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW, &c.

"The heart is deceitful above all things, and deſperately wicked:
"who can know it?" Jer. xvii, 9.

Sir,

I CANNOT too much thankfully admire the pains you take againſt all diſloyalty in general, and in expoſing the abominations of that great whore of Babylon, the apoſtate Church of Rome, who is made to be taken and deſtroyed, together with her harlot daughters, Rev. xvii; but at the ſame

time wiſh you to make more uſe of the apoſtolic weapons of warfare; which are not carnal, but mighty through God to the pulling down of ſtrong holds, &c. 2 Cor. x, 4, 5; for when the devil tempted the Lord, he uſed no other againſt him, ſaying, "It is written again." The wiſdom of this world is fooliſhneſs with God, 1 Cor. iii, 19, and will anſwer no good purpoſe in reſorting to it. Every man has a conſcience, which is the voice of God within; and however he may ſtifle it for a time, when heart and fleſh are failing, it will more or leſs be heard, as it was in ſome meaſure in that great firebrand, the late Charles James Fox, upon his dying bed.

The deceitfulneſs and deſperate wickedneſs of the heart has been fully diſplayed in religion ever ſince the kingdom of the clergy hath been erected in oppoſition to the kingdom of Chriſt, which is not of this world, John xviii, 36; and it has not been behind in politics alſo, but in both, calling evil good, and good evil; putting darkneſs for light, and light for darkneſs; bitter for ſweet, and ſweet for bitter; wiſe in their own eyes, and prudent in their own ſight, againſt whom woes are denounced, Jer. v, 21, 22.

You ſay in your Magazine of June laſt, the Church of Rome will periſh. This is true. See her riſe, conſumption, and deſtruction, in 2 Theſſ. ii, for one proof only out of many more in the Scriptures. But will Proteſtants be more ſafe merely by proteſting againſt her errors, without at the ſame time denying all ungodlineſs and worldly luſts, and living ſoberly, righteouſly, and godly in this preſent evil world? Tit. ii, 11, 12. You alſo add, that Proteſtantiſm, after its preſent corrections, will revive in a triumphant and moſt glorious manner, and yet complain of univerſal religious indifference. This is no good ſign of its revival, though I well underſtand the popular notion of a flouriſhing kingdom for the clergy by the converſion (as they call it) of both Jews and Gentiles putting far out of ſight the glorious hope of the ſecond and glorious appearing of the Lord Jeſus, who ſhall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord and from the glory of his power, when he ſhall come to be glorified in his ſaints, and to be admired in all them that believe, 2 Theſſ. i.

The religious indifference you complain of is the fulfilling the ſacred Scriptures, for "when the Son of man cometh, ſhall he find faith on the earth," Luke xviii, 8. And juſt before his appearance (which is now very nigh at hand, well known by the ſigns of the times) what was to come to paſs, and what is, you may ſee in 2 Tim. iii, 1, 5, and 2 Pet. iii, 1.

Be it known unto all men, that after all their contentions, if the pure and undefiled religion deſcribed by James, ch. i, ver. 27, is not fully practiſed, but inſtead thereof laying up treaſures upon earth, and not making rich towards God in alms-giving, their whole religion is vain, and will end in fearful judgment; for he ſhall have judgment without mercy, that hath ſhewed no mercy, Jam. ii, 13.

I ſhall conclude with the Lord's own words often repeated, "He that hath ears to hear, let him hear." And refrain from adding more (at leaſt for the preſent); knowing it to be a ſubject deſpiſed by all but the few who are taught from above.

I am, Sir, your's truly,

1ſt *Sept.* 1807. A SOLICITOR.

May 15, 1807.

TO THE MOST REVEREND THE ARCHBISHOP OF CANTERBURY.

My Lord,

TO the charge of the non-reſidence of the clergy may be laid many and great evils. When pariſhes are left to the flying viſits of a weekly paſtor, can we be ſurpriſed that the morals of the people ſhould degenerate, that their hearts ſhould grow cold to the intereſts of religion, and that they ſhould be toſſed to and fro with every wind of doctrine? Does not our bleſſed Lord himſelf tell us, "that when the hireling fleeth, whoſe own the ſheep are not, that the wolf cometh (ſometimes even in ſheep's clothing), and ſcattereth the ſheep?" I crave your Grace's patience while I dwell for a moment upon ſo trite a ſubject as non-reſidence.

Far be it from me, even to inſinuate that the clergy, as a body, do not diſcharge their duty. Collectively, they may challenge compariſon with any body of men in the community. But, my Lord, there are ſpots and blemiſhes which ſhould be expunged—ſpots and blemiſhes rendered doubly conſpicuous by the whiteneſs of that garment which they are permitted to defile. It is impoſſible that I can be perſonal without being illiberal. For why ſhould one inſtance of neglect of duty be held up to public view by an individual, when there may be others ſtill more flagrant? But this reaſoning does not hold good with reſpect to thoſe whoſe duty it is to correct every abuſe within their reach. What I have to addreſs to your Grace muſt therefore of neceſſity favour much of mere declamation. I cannot bring forward proofs, for the reaſon juſt aſſigned. But, while ſuch ample powers to work reformation exiſt, why is there not a luſtration? If the exiſting power is not ſufficiently great, in the name of juſtice, why are not greater powers obtained? One military coward who deſerts his poſt ſhall loſe more than the valour of thouſands can regain: and one unfaithful miniſter of the goſpel does an injury to the cauſe of religion and the intereſts of the eſtabliſhment, which a hoſt of his pious brethren may never be enabled to repair. When a clergyman forſakes his poſt and neglects his duty, it does not indeed, like the treachery or the cowardice of a military commander, produce general diſmay, or portentous forebodings of approaching ruin; but, are the miſchiefs which it eventually entails upon ſociety leſs to be deprecated? Is not the loſs of morality and religion infinitely more to be dreaded than the loſs of towns? The effects of the one are indeed immediate, and therefore ſenſibly felt. The effects of the other are more remote in their conſequences, and therefore do not ſtrike ſo forcibly upon the generality of minds: but they are nevertheleſs equally certain, with this dreadful ſuperiority, that they pave the way, not only for the ſubverſion of ſtates and empires, but, infinitely greater calamity! for the everlaſting deſtruction and miſery of the ſouls of men.

I beſeech your Grace—I beſeech moſt earneſtly all who have the power to do it—place a reſident clergyman in every pariſh. There may be inſtances, though they cannot be many, where the reſidence of the incumbent ought to be diſpenſed with. But whenever this happens, the curate ſhould undoubtedly be a *ſtrict reſident*. I am well aware that the individual inte-

reſt of the incumbent, often falſely ſo called, will be ſet up in juſtification of a non-reſident curate. "His living of *** will not bear the expence; and as the adjoining pariſh is a ſmall one, the ſame curate, *who probably reſides upon neither*, can ſerve the two very conveniently." Conveniently enough, it is true, for the incumbent, who thus endeavours to do what our Saviour aſſures us is impoſſible to be done,—ſerve God and mammon. Intereſt will often make a man to plead againſt his better knowledge. But, my Lord, let us conſider if it be juſt to deprive the inhabitants of a pariſh of a ſpiritual paſtor, and to prevent them from receiving many of thoſe advantages which can ſeldom accrue to them but from a reſident miniſter, merely for the ſake of individual emolument! That the revenue of each church was originally intended to ſecure to the pariſhioners thoſe ſpiritual advantages, no one will be hardy enough to deny. But does that miniſter (generally ſpeaking, for I would not willingly be guilty of indiſcriminate cenſure), does he diſcharge thoſe duties aright who pays one ſingle ſabbatical viſit to his flock; who, on account of other Sunday engagements, is obliged to gabble over what is with the greateſt propriety called *divine ſervice*, with a haſte often bordering upon indecency; and then, under the common, though falſe, idea that there is no *weekly duty*, gallops off to his next church, leaving his flock to finiſh the duties of the day in foot-ball or debauchery*? But, that there is *weekly duty* in every pariſh, which ought to be conſcientiouſly performed, I need not endeavour to prove. The point to be proved is, if the revenue of the church be adequate to the providing of a proper perſon to perform it. This, with few exceptions, is the caſe. For how many conſcientious curates have been many years reſident on that, or even a leſs ſtipend! To give the whole to the curate would certainly leſſen the income of the pluraliſt; but I am confident that your Grace, as well as every other true diſciple of Chriſt, will grant, that the revenue of the church ſhould firſt provide for that for which it was originally granted, and then the intereſt of the incumbent ſhould be conſulted. But the reverſe of this generally obtains; for the intereſt of the individual incumbent is the firſt, and the duties of the church and the eternal intereſts of the pariſhioners oftentimes only a ſecondary, conſideration. The inference which I would draw from theſe obſervations is, that where the revenue of the church is adequate to the maintenance of a reſident miniſter, the pariſh, if we conſider it only as a matter of common juſtice, have a right to demand one. But, if we conſider it with reſpect to the intereſts of religion and the eternal welfare of an immortal ſoul, the ſubject indeed takes a moſt awful turn. To purſue it to that degree which its ſupreme importance imperiouſly demands, would exceed my abilities and my leiſure. To every Chriſtian mind the bare propoſition of it will ſuffice; to others, ſtrong coercion will be neceſſary.

On a ſuperficial view, it ſeems ſtrange that men in power, who always talk much of the welfare of ſociety, ſhould neglect to improve, by every means, the religion of the people. But wonder will ceaſe when we hear

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* It is far from my intention to throw any degree of cenſure upon thoſe curates who, from pecuniary circumſtances, are obliged to ſerve ſeveral curacies: their caſe is peculiarly hard. But whoever undertakes the ſervice of the church, ſhould at leaſt perform it decently.

ſuch expreſſions as theſe: "What has a man's private habits to do with his public character?" This will in ſome meaſure account for the little intereſt which ſome men, when they come into office, take in improving the morals of mankind. They who in private are the abettors, at leaſt, of whoredom and adultery; who are not aſhamed, even in the broad eye of the world, to offer their paten of incenſe at the ſhrine of an impudent harlot, or a haughty barefaced adultreſs; could once deſcribe with more than ſyren ſweetneſs (while wondering jurors hung upon their words) "what damned minutes tells he o'er," who ſuffers in the honour of his bed—They could publicly deſcant upon the numerous evils which are entailed upon ſociety from the illicit intercourſe of the ſexes. *But this was their public duty.* What aid had morality to expect from ſuch men? What aid had the religion of this country to expect from rulers educated in diſſenting principles? or from them whoſe modern candour and liberality of ſentiment teaches them to view every ſect with an eye of equal approbation, and who publicly profeſſed to the world that they panted for an opportunity of throwing down every mound of ſeparation, and of giving both to church and ſtate, at this momentous criſis, an opportunity of profiting by the united labours of Jew, Turk, Infidel, and Heretic*? I heartily congratulate your Grace, and the country at large, on the opening of a better proſpect. But, my Lord, whatever aid our rulers may be diſpoſed, or able to give to the religious eſtabliſhment, let it not be wanting to itſelf, in the correction of thoſe abuſes, the long continuance of which will work its ruin, whatever worldly arm may ſupport it. When they are once radically cured, though no arm of fleſh may interpoſe in its behalf, it will undoubtedly flouriſh under the protection of that Almighty Being who is alone able to ſave or to deſtroy.

With the moſt ſincere reſpect,
I remain, your Grace's obedient ſervant,
FREDERIC DE COURCEY.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir,

IN page 309 of your Review for March, 1807, I obſerve an Eſſay from this neighbourhood, addreſſed to his Grace of Canterbury, on Schiſm and Schiſmatics. As myſelf and ſome other of your friends think the matter therein contained ſomewhat wanting in candour and liberality, your inſerting the following obſervations would prove your impartiality, as well as oblige me and them.

I have for ſome time been in the habit of cheriſhing hopes, and expectations, that the enlightened liberality and increaſed knowledge of this our age, would, by degrees, baniſh narrow and ill-founded jealouſies, and, from a ſpirit of brotherly love, univerſal benevolence, and Chriſ-

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* The unwearied exertions of all Diſſenters in ſupporting thoſe who voted for the Catholic queſtion, and their ſtrenuous endeavours to procure their return to Parliament, is a proof of the light in which they beheld it—a rallying point—a preparatory ſtep to the removal of teſts, &c. &c.

tian charity, promote, without envy, that ſpirit of toleration, which ſhould quietly permit each peaceable and reſpectable individual, to proſtrate himſelf before his Maker in that way and in that ſociety that is moſt congenial to his own feelings, habits, and manners.

With reſpect to hints for the ſecurity of the Eſtabliſhed Church, the expreſſion itſelf is merely a watchword, and in the preſent ſtate of things can mean nothing: the Eſtabliſhed Church is ſo connected with the State, that it muſt ſtand or fall with it; and this connection being of a political nature, has nothing to do with ſuch ſectaries or ſchiſmatics as, being founded wholly upon moral or religious motives, intermeddle not with politics.

The deſcription of low fanatical preachers which follows, is forced and unnatural, and if true, muſt be beneath the dignity of the Eſtabliſhed Church or its friends to notice, much more to conſider as objects of jealouſy or fear: reſpecting a pariſh being before their appearance "as to religion in unity with itſelf," I believe little diviſion or animoſity is thereby occaſioned amongſt the well meaning and orderly pariſhioners. Do not we all worſhip the ſame God? and even "the eſtabliſhing of a Methodiſt meeting in a country village, where one never before exiſted," has ſeldom been followed by any very direful conſequences: the greater misfortune is, that moſt country pariſhes have too little of religion, or even the ſemblance of it, inſtead of too much; and much more danger to good order and morals is to be apprehended from revelling aſſemblies, and ale-houſe parties, than from the enthuſiaſtic or fanatical lectures of an itinerant preacher.

The next paragraph begins well: "it is the opinion of ſome (moſt) men, and thoſe high in the Church (and State), that the miniſters of Chriſt have nothing to do but to follow the ordinary track of duty, and that the Lord will not fail to protect that church which he has planted;" but this juſt ſentiment is followed by alarms of enemies and deadly foes, of extraordinary dangers and difficulties, which exiſt no where but in the writer's perturbated mind; and a good deal of metaphorical imagery and quotation is adduced to rouſe in his Grace, the head of our Church, a ſpirit of jealous bigotry, intolerance, and perſecution, againſt the harmleſs and unoffending itinerant ſectary, who has neither the power nor means of doing harm, and who may rather be ſaid to go about doing good, or at leaſt doing the work omitted or neglected by thoſe of the Eſtabliſhment, whoſe duty it ſhould have been to have performed it; but I hope and have no doubt but his Grace has more caution, good ſenſe, liberality, and regard, for the true ſpirit and principles of Chriſtian charity and true religion, than to be influenced by any ſuch weak and intemperate effuſion.

The writer next predicts the probable deſtruction of our Church by ſectaries, which he ſays would be no proof of their ſuperiority in truth and virtue. Were I to hazard a prediction, it would be, that if the Almighty ever permits our Church to be deſtroyed, it will be by a natural death, from its own obſtinacy in not applying the proper remedies; from its lethargic inertneſs and want of energy, not in its diſpoſition to perſecute enemies, but in thoſe reforms and exertions which an alteration of times and circumſtances has rendered neceſſary to inculcate and enforce the true ſpirit of Chriſtianity upon a people becoming daily more enlightened, and who require in conſequence an improved and more rational religious regimen. Would our preachers habituate themſelves to preach from notes,

and thus, by keeping their minds in action, ſhew themſelves in earneſt, and adapt their diſcourſes to exiſting times and circumſtances, inſtead of drawling out an old ſermon, perhaps a little altered, but often repeated, and little attended to either by themſelves or the audience; would they give us more of practical morality, and leſs of inexplicable myſtery; or if they touch upon themes and ſubjects which every thinking perſon muſt know no mortal ever did, or will, or can underſtand; would they do it with humility and deference; would thoſe at the head of our Church conſent to relax a little in requiring unneceſſary ſubſcription to uneſſential and ever to be diſputed tenets, and agree to expreſs things that can only be known generally in general terms; would they by theſe and by other proper and gradual means introduce a ſpirit of farther improvement and reformation, inſtead of caſting anchor at a certain point, and reſolving that the ſummit of religious perfection had been attained near two centuries ago, and beyond which the Church of England muſt never move one ſtep, whatever improvements may, have, or ſhall hereafter take place in arts and ſciences, habits or manners, or whatever new lights ſhall be thrown upon our relative ſituation to time and eternity, to God and each other, by diſcoveries, philoſophical, moral, or metaphyſical; would they reſcind ſuch unnatural reſolves, and introduce judicious and gradual reformation, the ſervice of the Church of England would not be neglected for the fanatical, enthuſiaſtic reveries of the conventicle.

But to return to our author: he ſays, "many of the ſects differ more from each other than they do from the Eſtabliſhed Church; therefore, as truth is but one, the reſt muſt be in error:" and how are we ſure that our Church is free from error? It is enough for all that they are right in the eſſential leading points, of duty and gratitude to God, of univerſal good will and benevolence to their fellow creatures, and of a feeling of tenderneſs and ſympathy to the inferior creation; and that the general courſe of their lives has an active tendency to promote the glory of the Creator, and the happineſs of his creatures; and this being agreed in, inexplicable and myſterious tenets may be deemed non-eſſentials.

"For modes of faith let graceleſs zealots fight;
His can't be wrong, whoſe life is in the right."

The writer ſays, "when a nation or community is puniſhed for its ſins, it is not always by a people more virtuous than they; frequently the reverſe:" he might have ſaid always the reverſe; the perſecutor now is, ever was, and always ſhall be, more vile than the perſecuted. Perſecution always originates in ſelfiſh or worldly motives, and puniſhment is ever conſigned to be inflicted by the depraved: witneſs future puniſhment by the Devil and his angels.

He ſays, "The wicked and deſigning, it is to be feared, ever form the majority." This I think very uncharitable, and it is, I hope, contrary to truth, as well as the other aſſertion, that "ſuch wicked majority will ſhelter themſelves under that ſect which beſt ſuits their convenience." I hope religion is not ſo generally a cloak for hypocriſy, and that many are influenced by conſcientious motives: the truly pious of every denomination muſt juſtly abhor every attempt at raiſing a ſpirit of perſecution in the Church of England. Let the clergy of the eſtabliſhment enjoy their revenues, and do their duty; let them leave the infliction of puniſhment to the

civil power, and that for civil crimes only, never for religious opinions, of which God alone is the proper judge; let us not diſgrace theſe enlightened times by narrowing the ſpirit of the toleration act, which has happily been the means of drawing nearer together in Chriſtian charity the members of the Church and their diſſenting brethren; let us under that act leave the regulation of diſſenting or itinerant teachers to their own congregations, who are certainly the beſt judges of their own affairs. Were the Church of England or the legiſlature to interfere in the appointment or remuneration of ſuch teachers, it would ſet the country together by the ears, and be juſtly conſidered as an infringement of the liberty of a large portion of our fellow ſubjects, and might be followed by very unpleaſant or fatal conſequences.

The writer of this is actuated by no party or ſelfiſh motives; he is a member of the Church of England, to which he is a well-wiſher and friend, as well as to univerſal toleration and the rights of mankind: he believes the Church of England to be as ſecure as the State, but its eſtimation with mankind, and conſequent permanent ſecurity, will depend upon the worth and merit of its miniſters, and upon the Goſpel purity and Chriſtian tendency of their doctrines, lives, and converſations, and not upon a rancorous zeal in their oppoſition to ſectaries. Reſpecting the latter, I conſider them as volunteers in the Lord's vineyard, not to be diſcouraged by the regular labourer, as they may often pluck up weeds, or cultivate a parterre or corner neglected by the latter, reſpecting which take the following facts: There are in this town (containing a population of from twelve to thirteen thouſand perſons) two large and very reſpectable churches, capable of accommodating from two to three thouſand perſons each, regularly ſerved, and pretty well frequented by the principal inhabitants; there are beſides ſix very decent and reſpectable meeting-houſes, viz. Kirk of Scotland, Roman Catholic, Independant, Anabaptiſt, and two Methodiſt: into moſt of theſe I have occaſionally gone (as well as into the churches), to enable me to form my own judgment; theſe alſo are regularly ſerved, well filled, and kept up with dignity and ſpirit. The gaudy ceremonial of the Romiſh, or enthuſiaſtic zeal of ſectaries, has each a ſimilar effect in ſtriking awe, reverence, and attention, upon the unphiloſophiſed mind; and the Scottiſh Kirk, with leſs enthuſiaſm, has more rationality; the prayers are generally extempore, or compoſed for particular occaſions; the preaching alſo extempore, or from notes; they are all, or moſt of them, unanimous in ſupporting Sunday ſchools, the pupils of which being taught ſacred muſic, and obliged to attend their patrons' place of worſhip, add with their unbroken voices a very agreeable variety to the religious ſervice, and convert it into a kind of muſical entertainment. The Church of England here has alſo a very ſuperior Sunday ſchool eſtabliſhment, where more than three hundred children of both ſexes are inſtructed, and obliged regularly to attend divine ſervice.

To return to the ſectaries, their teachers have doubtleſs the merit of beſtowing more perſonal energy, than is deemed neceſſary in the eſtabliſhment; and I have no doubt but with the general increaſe of human knowledge their abſurdities will cure themſelves, when I conſider that upwards of two thouſand perſons are aſſembled at theſe different meetings, two or three times every Sunday (and often at different hours to the church ſervice), in a decent and orderly manner, and with due attention to the

energy of their teacher, and joining in their ſacred muſic, I cannot doubt the utility of ſuch voluntary aſſemblies; or (to ſay nothing of religion) can any one doubt but the cauſe of good morals and good order is thereby promoted? Many of the lower claſſes in theſe aſſemblies would otherwiſe (particularly at the hour of the evening meeting) be moſt probably engaged in revelry or drinking parties; I therefore conſider the ſectaries (many of whom occaſionally frequent the church) as uſeful auxiliaries, inſtead of enemies, to the eſtabliſhment, and engaged in the ſame cauſe,—that of reforming and improving mankind; and inſtead of being objects of jealouſy, ſhould be a ſtimulus to the regular clergy, who poſſeſs the ſuperior advantages of learning and claſſical knowledge, as well as the temporal one of an endowed eſtabliſhment, and induce them to that exertion which could not fail to command the preference of a great majority of mankind.

The writer this paper alludes to claims, and I dare ſay very juſtly, a large portion of loyalty for the clergy of the eſtabliſhment; yet this merit is not theirs excluſively. I have never heard in any of the meetings the leaſt alluſion to politics, or obſerved the leaſt ſymptoms of diſloyalty; and I have no reaſon to doubt but the diſſenter or the ſectariſt may be as loyal as they; and reſpecting individuals, I have heard as much or more diſſatisfaction expreſſed at the Government, from members of the Church, than from ſchiſmatics. Political opinions are not neceſſarily connected with ſects or ſchiſms; the more liberty and happineſs is given by a government to any party, or ſect, the better they will be ſatisfied with ſuch government, and conſequently will become the better ſubjects. I always deprecate the idea of politics connected with any particular form of divine worſhip, and believe any ſuch connection to be unnatural. The manufacturer may diſapprove of war as an act of government, becauſe he ſuppoſes it injurious to trade; ſo does the country gentleman and general citizen, becauſe it increaſes the taxes; and the philoſopher and the philanthropiſt, becauſe it is a ſource of miſery; but yet they all ſubmit to it with patience, to avoid a greater evil.

I am, Sir, your humble Servant,

PHILANTHROPOS.

Wolverhampton, May 11, 1807.

INDECENT RIBALDRY OF MR. BELL'S "COURT AND FASHIONABLE MAGAZINE."

Cope Hall, Newbury, Berks, Aug. 24, 1807.

TO THE EDITORS OF THE ANTI-JACOBIN REVIEW.

Gentlemen,

BORN in the ſervice of our good King, after twenty years not unuſefully ſpent in the army, I enjoy Otium cum dignitate; I love my King, venerate the Conſtitution in Church and State, and infinitely revere the memory of Mr. Pitt. Thoſe principles hoping ever moſt determinedly and decidedly to ſupport, ſince the firſt publication of the Anti-jacobin as a weekly paper, to the preſent period of the Review, I do not believe I have ever omitted the purchaſe of a ſingle number for my own uſe, and keeping beſides many numbers every year to diſſeminate, agreeable to the account I give of myſelf, and your publication. If money was wanting

any month to purchaſe the Anti-jacobin, enjoying very good health and a very good appetite, I would faſt at leaſt one day to obtain its price. Having given this account of myſelf, it will not be requiſite for any explanation of my motives for ſending to the Editor of Bell's Court and Faſhionable Magazine the note of which what follows is a copy.

Mr. Bell,

My wife has taken "La Belle Aſſemblée" from its firſt number: as to myſelf, remaining unacquainted with the merits of your publication, or of its general contents, till within theſe few days, I accidentally took up *Bell's Court and Faſhionable Magazine for July*.

Entertaining certain ſentiments and principles, their value it not being neceſſary (from the ſtep I have taken) for me to diſcuſs, I take the liberty of informing you, that I have recommended the Indecent Ribaldry of that number to the notice of that ineſtimable publication the Anti-jacobin Review.

Your's, &c.

B. Banbury.

We are concerned that we could not better promote the object of our worthy correſpondent, than by the inſertion of his letter to us, which will, probably, have a better effect than any obſervations of our own. While we remind him that the *Indecent Ribaldry* which he, and every good man, muſt condemn, will not be conſidered as objectionable by the *World of Faſhion*, for whoſe *uſe* and *edification*, next to that of *milliners*, *mantua-makers*, and *hair-undreſſers* and *weeders*, Mr. Bell's important Miſcellany is chiefly deſigned; we venture to aſſure him that it will not henceforth be found on the toilet or breakfaſt table of any *modeſt* woman, it being certain, that as a man is known *by the company which he keeps*, ſo is a woman known *by the books which ſhe reads*.

Editor.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

Sir,

"Nudus agris, nudus nummis paternis,
Inſanire parat certa ratione modoque."

A FRIEND to merit is induced to ſubmit, that, he preſumes, a verſatile writer, amply experienced in beneficial, artificial, as alſo ſubordinate intrigue, whoſe prolific pen has produced various and voluminous effuſions, even in the epiſtolary mode, relative to Trinidad, is indiſpenſibly required to refute, or invalidate, in his own vindication and juſtification, more eſpecially in defence of his ſubſequent conduct, in point of candour and conſiſtency, habitual circumlocution apart, the atteſted declaration of a military gentleman, at preſent in London, which has appeared in print, and is actually depoſited in a diſtinguiſhed office; as his diffuſive, deluſive, and ſophiſtical publication, in quarto, is obviouſly ſo far from being convincing and concluſive, that it cannot but be deemed a volatile compound or combination of words, without intrinſic or ſpecific application; emanating, it may be ſuppoſed, from a malignant malady, ycleped, critically, furor fictiſſime ſcribendi——.

FOR THE ANTI-JACOBIN REVIEW.

NAPOLEON'S STARS.

THE *learned* of *Leipſic*, to pleaſe their *Protector**,
Have march'd to the pure Empyrean† from lecture:
Yet ſuch reptiles, methinks, had they known their own worth,
Would have acted more wiſely by crawling on earth;
On earth which their maſter permits them to lie on,
Inſtead of attempting to mount to "*Orion.*"
But, as emptied long ſince by the French revolution,
The cheſt of their town yields no more contribution,
Their glaſs teleſcopic provides a donation
To eternize the Chief of "the GOOD AND GREAT NATION‡."
Her aſtronomers ſay, that the *belt* and the *ſword*
Of *Orion*, in future, ſhall deck her liege *Lord;*
And, transferr'd from Jove's ſon§ to the *Corſican* Mars,
Shall be call'd by all nations, *Napoleon's Stars.*
Anti-jacobin poets, whoſe verſe ſounds ſo well,
O! hurl him, as *Milton* hurl'd *Satan*, to *Hell!*
Bid *Germans*, and bid them, in proſe, if 'tis ſweeter,
(For I fear the budge doctors won't reliſh good metre,)
Bid them meddle no more with a bright conſtellation,
But flatter in preface or dull dedication.
Thus, in praiſing the Emperor, ere he is dead,
They'll at leaſt praiſe in works which will never be read.
Say, no Britons directed by them will advance
To pluck from the Heavens *one* honour for *France*‖.
The rays of *Orion* oft guide our bold tars;
But they ne'er will be led by "*Napoleon's Stars.*"
We diſcover'd a planet, and call'd it *our own*,
As a tribute to virtue that beams on the throne:
But they, who the GEORGIUM SIDUS deride,
New name the *old* ſtars to pleaſe *Corſican* pride.

Aug. 28, 1807. STELLA.

ODE ON WAR.

Strophe.

WHAT ſounds are theſe that rend the ſkies,
Mixt with the trumpet's clangor flies,
Re-echoing from afar?
Drawn in his bloody car,

---

* Protector of the Rheniſh Confederacy.

† The pure Empyrean.—MILTON.

‡ See Buonaparte's Addreſs to the Legiſlative Body, in the newſpapers of this day.

§ That is a third part ſo. See the Heathen Mythology. Whether *Napoleon's* origin is equally noble, we do not pretend to determine.

‖ I will pluck bright honour from the moon.—SHAKSP.

Surrounded by his baleful train
In dread array——deſtructive war,
Whoſe ſlaughter'd victims ſtrew the enſanguin'd plain.

Behold he comes! unloos'd his ſteeds for battle;
The horrid din of martial weapons rattle:
Frowning his brows with anger bound,
Diſmay and terror caſt around:
Ambition leads the way,
And marks his deſtin'd prey:
Deva ſtation ſtalks along:
Murder and rapine join the band,
With each a poniard in his hand
Impetuous ruſh, and join the rav'ning throng;
And death, his footſteps mark'd with human gore,
Hurls thick his ſhafts amid th' embattl'd roar.

Hark! hark! the battles bray;
Behold thoſe bands in fierce array,
Remorſeleſs fury pour
Upon yon hoſtile ſhore;
By a tyrant they are led,
With rapine and with plunder fed;
His breaſt by mad ambition ſteel'd,
To pity's plaintive voice did never yield;
Followed by his lawleſs brood,
Who ſtain the fertile fields with blood;
Say? ſhall he eager glut his fill,
And none dare circumſcribe a tyrant's will?

The lion, that 'mid Egypt's burning ſands,
Could check the deſpot's lawleſs bands;
From ſlav'ry's yoke could ſet a nation free,
And ride triumphant o'er a boundleſs ſea,
Shall riſe tremendous from his rocky bed,
While on by juſtice and by vengeance led,
Shall pour terrific thunders on the tyrant's head.

Antiſtrophe.

By the cannons' vivid glare
I ſee, amid the bloody ſtrife,
A youth, whom pity could not ſpare,
Fallen in the bloom of life:
Borne on hope's illuſive pinions,
Led by honour's vain deluſion,
Chang'd contentment's ſweet dominions,
Peace and love, for mad confuſion.
Diſtant far his deareſt treaſure,
Still his heart for her is beating,
Vain to think of former pleaſure;
Hence from death there's no retreating.
Lingering ſtill, though ſtill expiring;
Still for earthly pleaſures ſighing;

Where no other joys inſpiring,
Painful is the taſk of dying.

Varied torments now ariſe;
Stretch'd upon the ground he lies;
Death ſlow ſtealing on his eyes;
Broken all his deareſt ties;
Her he loves, affection's prize,
Vain her name he fondly cries;
No one to bear his parting ſighs.
Fate the pleaſing boon denies;
Her name hangs quiv'ring on his lips: he ſinks; *he dies!*

His laurels faded in their earlieſt bloom,
Oblivion throws her veil for ever o'er his tomb.

Twickenham, June 25, 1807. HENRICUS.

ON SPRING.

WITH vernal fragrance breathes the gales of ſpring,
With richeſt foliage Nature decks the trees;
The flowers their blooming annual tributes bring,
And balmy zephyrs gently move the breeze;

But not for me theſe verdant charms appear;
With mournful eyes I view your beauteous train:
No ſcenes like theſe my ſadden'd ſoul can cheer—
For me thy varied proſpects bloom in vain.

Oh! rather lead me from the realms of day,
Where ſolitude and melancholy dwell;
The heedleſs winds ſhall bear my ſighs away
To echo, in ſome diſtant rocky cell.

Reſponſive, anſwering thus my tale of woe,
More kind than faithleſs friends, whoſe breaſts no pity ſhew.

Twickenham. HENRICUS.

THE ORPHAN BOY.

ACROSS the wold, when whiſtling night-winds blew,
Chill'd by the blaſt, his boſom void of joy;
There came—who once a parent's fondneſs knew,
But wander'd now a friendleſs orphan boy.

He ſtood with anxious eye bedew'd with tears,
And through the darkning fogs of night did gaze
To find the manſion of his earlier years,
His childhood's home, and ſcenes of happier days.

But no kind taper ſhed its cheering ray;
No once lov'd father welcom'd home his child,
Who wander'd friendleſs o'er the dreary wild——
For, ah! beneath the ſilent ſod he lay,

His only friend a parent kind and mild :——
——With heavy heart he pac'd his ſteps away.

Twickenham. HENRICUS.

ON FRIENDSHIP AND SOCIETY.

By JOHN HODGSON, *Clerk.*

" WE often grumble at the world's neglect,
And charge blind Fortune with a thouſand ills
We bring upon ourſelves. But all the wants
Of life are few. 'Tis vanity and pride,
A love of indolence and furious joy,
That makes us poor. The life of man is ſhort,
And it is ſcarcely worth our while to wiſh
Poſſeſſions, greater than our preſent means.

" Friendſhip alone to city and to ſhade
Can give the glowing charms our ardent ſearch
So greedily purſues. But, here, our choice
Should be determin'd with a care as great
As is our love for virtue and ourſelves.
My friends ſhould all be temperate, virtuous men,
To altars and to thrones obedient;
With minds not ſqueez'd into the ſordid ſpace
Of vulgar thinking; not the filthy ſtews
Of lewdneſs; nor rebellion's gloomy dens.

" With ſolitude
We ſoon ſhould be as ignorant and wild
As they who wander in Caffrarian woods.
'Tis ſocial intercourſe—a wiſh to pleaſe,
That drives the ſavage from the breaſt of man,
And love and pity naturalizes there.
In towns the multitude, together jamm'd,
And never-ceaſing thirſt for gold, create
Extortion, labour, luſt. Man, civiliz'd,
The never-to-be-controul'd deſire to live
In independence urges to purſue
The path to wealth. The idle, in their way,
Are ſeiz'd by laſſitude, and die in want;
The ardent periſh ere their wiſh be full;
Misfortune baffles ſome; the reſt, at eaſe,
While youth yet lingers in the arms of Age,
And there is lightning in the eye, their heads
On Friendſhip's boſom lay. A dignity,
Unbleſs'd with leiſure, I ſhould call a curſe;
But dignity and leiſure, ſpent in toil
Congenial to our minds, are ſomething like
Beatitude itſelf: but then this toil
Should always be to heighten and adorn
Society; the pilgrim's bleeding feet
To dreſs with balm; and, in our higheſt joy,
Exceſs to manacle with iron chains."

TO OUR READERS.

The HISTORICAL SKETCH, *which ſhould have appeared in the preſent Appendix, is poſtponed, in order to make room for the intereſting and important Letters of Dr.* Hales, *and for the Communications of other Correſpondents which have been too long kept back.*

ERRATA in VOL. XXVII.

Page 247, line 21, for "*Phæton*" read Phaeton,
250,.....15, for "*ſont*" read font.
.....28, for "*miſerable*" read miſerably.
251,.....17, for "*know*" read knew.
264,..... 3 from the bottom, for "*already*" read abſurdly.
278,.....22, dele "*and*" before "be."
286,.....11, dele "*fall.*"
297,..... 3 from the bottom, after "*not*" inſert, only.
301,.....17, for "*excuſes*" read diſcuſſes.
302,.....19, put inverted commas before "*But.*"
306,.....31, dele "*of*" after "or."
.....37, for "*ſuicide*" read homicide.
314,..... 17, after "*that*" inſert theſe.
.....21, for "*greater*" read great.
333,..... 5 of the motto, for "*regards*" read égards; and for "*governer*" read gouverner.
369,.....10, for "*conjecture*" read conjuncture.
384,..... 9 from the bottom, for "*contrive*" read combine.
407,..... 6, for "*pathos*" read bathos.
425,..... 8, for "*ſecundus*" read ſecundis.
427,.....18, for "*paſt act*" read part of the act.
.....47, for "*ſubjects*" read ſubject.
432,.....11, for "*Plemley*" read Plimley.
.....21, for "*with*" read from.

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